

THE SPIRIT OF MISSIONS



JANUARY 1912

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THE CHINESE REVOLUTION



THE BURNING OF HANKOW BY THE IMPERIALISTS

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

R. JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

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No. 1

THE PROGRESS OF THE KINGDOM

THE Church will be interested to hear of changes determined upon with regard to the future of THE SPIRIT OF MISSIONS, which with *Future Conduct of This Magazine* this issue begins its 77th volume. We have all appreciated the value to the Church of the work done by Mr. John W. Wood as its editor, in the improvement of the magazine's make-up and the efficiency of its service. For the two years last past the good work has been carried forward by the Rev. Hugh L. Burleson as acting editor. The Church is peculiarly fortunate in having on its staff at headquarters two men capable of doing efficient editorial work, for the supreme need of to-day is that the Church shall be informed about her Mission, and our greatest agency to this end is this magazine.

Hereafter Mr. Wood and Mr. Burleson will be associated in the editorship of the magazine. This arrangement gives promise that THE SPIRIT OF MISSIONS will not only maintain, but make an advance upon, its previous high standard, and will deserve more fully than ever before the support and approval of the Church.

ARTHUR SELDEN LLOYD,
President.

AFTER twenty-two years of devoted service in the episcopate the Right Rev. John Mills Kendrick, D.D., Bishop of New Mexico, died in Pasadena, Cal., on December 16th, 1911. Last summer Bishop Kendrick and his family went to the simple cottage at Oceanside, Cal., where he was accustomed to spend a few weeks of each year. While there he was taken ill, was removed to Pasadena, and was never able to return to his district.

He was born in Gambier, O., May 14th, 1836, and was educated at Marietta College. His first work in the ministry was as missionary-in-charge of a small congregation at Put-in-Bay, O. From there he went to Kansas and was successively rector of St. Andrew's, Fort Scott, and of St. Paul's, Leavenworth. Returning to Ohio, he became rector of the Church of the Good Shepherd in Columbus. His life there made so deep an impression upon the community that the present rector of one of the city parishes, writing recently of him, said that the people of Columbus still revere him as a hero and saint. The Columbus rectorship was followed by the position of superintendent of the Cincinnati City Mission, and this

The Progress of the Kingdom

was followed by several years of effective work as general missionary for the Diocese of Southern Ohio.

At a special meeting of the House of Bishops held in Washington in 1888 he was chosen to succeed Bishop Dunlop as Bishop of New Mexico and Arizona. His consecration took place in Trinity Church, Columbus, on January 18th, 1889, and a fortnight later he reached his field of work. He found that, so far as extent of territory was concerned, the Church had committed to his care an empire. The two territories between them contained 235,000 square miles, an area larger than either Germany or France. All of both New York and Pennsylvania could be included within the boundaries of either New Mexico or Arizona and still leave several thousand square miles. And then, as if this were not enough, the Church, a few years ago, added to his jurisdiction a bit of Western Texas as large as Maine.

Over this immense district Bishop Kendrick has diligently travelled these many years, gathering the scattered people, supplying the vacant churches with services and inspiring many to live as citizens of the Kingdom. Although a line from the eastern border of New Mexico to the western border of Arizona is almost as long as a line from New York City to Chicago, Bishop Kendrick rarely used a Pullman, even on night journeys. He preferred to put up with discomfort and fatigue in order that he might save money for the Church. One day he might be found preaching to and confirming some of the students in a New Mexico educational institution. A few days later he would be far away from civilization ministering to the Indians on the Navajo Reservation. Again he would be cheerfully carrying the heavy burdens placed upon him by the hundreds of health-seekers who flock to New Mexico and Arizona, often with pitifully inadequate resources. At another time he would be carrying the Church into a new mining camp. All the time he was working at the difficult task of finding and holding the clergy needed for the

Church's growing work. His name was not often seen in Church papers. He was not a familiar figure at missionary meetings in the East. He rarely, if ever, left his district to make appeals for special help. Year after year he went steadily on his rounds as the herald of his Master, practising, as few do, the virtue of self-denial, about which so many talk.

When the General Convention of 1910 decided to give to Arizona and New Mexico bishops of their own, Bishop Kendrick elected New Mexico as his field. The 5 clergy of twenty-two years ago have become 19; the 7 congregations have multiplied to 31 parishes and missions; instead of 6 church buildings there are now 17, with 9 rectories and 3 parish houses. In 1889 there were less than 200 communicants; now there are nearly 2,000. The gifts of New Mexico congregations for their own work totalled last year \$19,600.

AT this writing it seems probable that the revolution in China has accomplished its purpose, and that at least a temporary peace is not far off. Whatever form of government is finally decided upon, the Manchu autocracy is at an end, and a new day has come for China.

Along with the modernization of China's government there will go a like movement in her commerce, society and religion. Doors whereby Western ideas may enter will stand wider open than ever before. And just in this proportion the opportunity for Christianity to leave its mark upon the new China will be enlarged.

It is significant that the storm-centre of the revolution, and the battle-field on which it has been fought, is the Yangtse Valley—the very door of the Empire—which is also the designated mission field of our Church. The progressive minds which will shape the policy of China in the future are largely to be found in this section; the new capital, if

Peking is abandoned, is likely to be one of the great cities of this valley—all of which means that God has set the American Church face to face with a marvellous opportunity, and laid upon her a corresponding responsibility. Shall we be ready to meet it?

We ought to double our force and triple our expenditure. Even this would not be adequate to the opportunity presented. The machinery with which to do the work has, in the providence of God, been established. A new bishopric has just been created and a tried man elected thereto. With proper re-enforcements and equipment a great work could immediately be done. The chance is not far in the future, and it is certain to come. Shall we be prepared for it?

Where are the young men and women who will enroll themselves in Christ's army to conquer China, and where the sinews for the war? We are not true to our obligations unless we are asking ourselves these questions and striving somehow to answer them.

ONE of the best evidences of a desire to help others is an increasing disposition toward self-help. It has again

Lightening the Load and again been demonstrated in the modern movement toward missionary education and missionary giving, that the parish which tries to do its duty by the world outside is thereby made better able to do its duty within its own borders. The familiar saying is thus proved, that "a rising tide lifts every boat."

This was brought to mind at the December meeting of the Board, when two dioceses preferred requests which meant the assumption of larger obligations. East Carolina voluntarily requested that its apportionment might be increased from \$2,600 to \$3,600. Of course it goes without saying that an apportionment thus voluntarily assumed will be duly met.

The Diocese of Los Angeles also suggested that the amount of money which the Board has for some years been granting for work within its borders should

be reduced annually at the rate of \$300 until at the end of four years the diocese would become independent of aid from the General Church so far as work among white people is concerned.

Both of these were cheering signs of progress, and indicate that the quickened consciousness of the Church is resulting, not only in better gifts to the work with which her General Board of Missions is charged, but, inevitably, in a more adequate meeting of local responsibilities.

Maine and New Hampshire took a like action last year, and undoubtedly other dioceses which are being aided will follow this lead as rapidly as possible, leaving the General Board freer to concentrate its energies and attention upon those marvellous opportunities which lie open before the Church.

IN the sudden death of the Rev. Arthur Lloyd on October 26th, at his home in Tokyo, the Church in Japan has lost a notable personality. Born in India and educated in England,

A Notable Personality Mr. Lloyd first came to Japan in 1884 as a self-supporting missionary in one of the S. P. G. stations. In 1890 he went to Canada, where he engaged in educational work as principal of Port Hope School and professor in Trinity College, Toronto. Returning to Japan three years later he joined the American Church Mission and in 1897 became president of St. Paul's College, Tokyo. By his unceasing industry for the next six years, his really remarkable versatility and his capacity for inspiring enthusiasm in his pupils, he laid the foundations for the present prosperity and power of St. Paul's. His fame and ability as a teacher attracted scores of young men, who would not otherwise have come to a Christian institution twelve years ago. About eight years ago Mr. Lloyd resigned from St. Paul's and severed his formal connection with our mission because of certain views he held with regard to the reunion of Christendom. He continued to work, however,

under the direction of Bishop McKim. One self-supporting Tokyo congregation and two vigorous missions in the suburbs owe their existence to Mr. Lloyd, while the students' church, of All Saints', Kanda, Tokyo, was greatly strengthened by him. While doing this Church work Mr. Lloyd supported himself by teaching in various government institutions. He succeeded the late Lafacadio Hearn as professor of English literature in the Imperial University, Tokyo, and had an important post in the naval supply college. In fact, during the whole time of his membership in our mission, he put back his salary into the work he was doing, and provided for his family from private means and by the income earned in outside teaching and writing. He was an authority upon Japanese life, religions and customs, and published two books, one on "Buddhism" and one on "Every-Day Japan," besides a mass of pamphlets and smaller volumes. It was generally recognized that no other foreigner, and few Japanese, knew so much of the history and teaching of Buddhism as he. Bishop McKim truly says: "The memory of this modest scholar, courteous Christian gentleman and zealous missionary will long be treasured by those who knew him."

NEVER yet has the administrative body now known as the general Board of Missions met elsewhere than

The Board of Missions Breaks the Traditions of Ninety Years

in the city of New York. For several years, however, there has been a growing feeling among some of the members and officers of the Board, as well as in the Church generally, that the Board might be better able to discharge its duty as the servant of the whole Church in matters of Church extension if now and then it could meet outside of the familiar associations that surround it in New York City.

This feeling has been given practical expression by the decision of the

Board to hold its next stated meeting in Chicago on February 13th. A meeting outside of the city of New York will help to make evident the fact, not always fully recognized, that the general Board of Missions is the agent of the national Church. It has been spoken of at times as "the New York Board," but it is really the Board of the whole Church, appointed by the General Convention to care for the general missionary work of the whole Church. Its long identification with New York is a mere accident. It belongs no more to New York than it does to Chicago or Omaha, Denver or San Francisco, Salt Lake or Seattle. The Board belongs to the smallest mission in the country just as much as it does to the largest parish in New York City. It will help us all to appreciate the bigness of the thing the Church has undertaken to do if we can make clear in our own minds this characteristic of nationalism in our Board of Missions.

It seems eminently proper that the first meeting of the Board outside of New York City should be held in the second largest city of the country, and the great metropolis of the Central West. Chicago typifies to the whole country the well-directed energy, the progressiveness, the determination and the hopefulness that a national Board of Missions, in these days of opening doors, unparalleled opportunities, and big tasks, needs to display. More than that, in coming to Chicago the Board of Missions will be coming into an atmosphere highly charged with the missionary spirit. The record made by some of the Chicago congregations during the last few years, under the leadership of Bishop Anderson and the clergy, and the excellent work done by the representative diocesan committee of laymen, have been among the most significant features of the Church's present Forward Movement. Although the Board of Missions necessarily sits with closed doors, it is certain that those closed doors cannot keep out the inspiring and subtle influences for which Chicago and the Church in Chicago stand to-day.

ILL HEALTH COMPELS BISHOP VAN BUREN'S RE- TIREMENT FROM PORTO RICO

THE Presiding Bishop announces receipt of the resignation of the Right Rev. James H. Van Buren, S.T.D., Bishop of Porto Rico. Arrangements are being made for a meeting of the House of Bishops to act upon the resignation, in accordance with the canons of the Church, and to deal with such other matters as may require attention. Bishop Van Buren, then rector of St. Stephen's Church, Lynn, Mass., went to Porto Rico in February, 1901, to take charge of the newly-formed congregation in San Juan, and to endeavor to extend the Church to other parts of the island. At a special meeting of the House of Bishops in the following year, the Rev. Mr. Van Buren was elected Bishop of Porto Rico, and was consecrated on June 24th, 1902. Eleven years of service in Porto Rico's semi-tropical climate have seriously undermined the bishop's health. He knew this to be the case for several years, but in spite of this endeavored to fulfill the obligation the Church had placed upon him in sending him to the island as its bishop. He was far from well when he returned to Porto Rico in November, 1910, after the last General Convention. Returning to this country for the meeting of the House last October, after eleven months of continuous residence in the island, his health was found to be so seriously impaired that his physician urgently advised him to seek relief. When Bishop Van Buren reached Porto Rico, the Church was established only in Ponce and San Juan. It now has evangelistic and school work at several other points. The most notable institutional work undertaken during Bishop Van Buren's episcopate was the organization and erection of St. Luke's Memorial Hospital in Ponce, with accommodations for nearly one hundred patients. This building, erected at a cost of about \$75,000 is a witness to the bish-

op's desire to minister to the sick and helpless, and to his ability to enlist the co-operation of friends willing to join him in this work. Most of the money was given by a Churchwoman, whose husband was a classmate of Bishop Van Buren at Yale, and of whom the hospital is a memorial.

* * *

ELSEWHERE in this issue is emphasized the urgent need for immediate offerings, in order that the missionary treasury may not be seriously embarrassed. The hopeful feeling throughout the Church is most encouraging, and beyond doubt there is a determination to raise the full apportionment. But action in this matter should not be delayed. The work cannot be accomplished unless undertaken at once, and meanwhile the Church's work demands prompt action. Surely this great cause will not be permitted to take its chance after everything else has been provided. There was a day when this course was not unusual. That day must long ago have passed for all who are alive to the needs and emphasis of the present.

* * *

IN a telegram received as we go to press, Bishop Robinson announces the destruction by fire of the chapel and residence connected with the Church Mission on the Pyramid Lake, Nevada, Indian Reservation. There was no insurance. Bishop Robinson says that the work is so encouraging, and the Indians take the loss so much to heart, that he feels compelled to come East at once to secure the funds necessary for rebuilding. About \$5,000 will be needed. Appointments for the bishop to preach and speak, on Sundays or weekdays, to congregations, men's clubs or branches of the Woman's Auxiliary, may be made with Mr. John W. Wood, 281 Fourth Avenue, New York.

THE SANCTUARY OF MISSIONS

GRANT us the will to fashion as we feel;
Grant us the strength to labor as we know;
Grant us the purpose ribbed and edged with steel
To strike the blow.
Knowledge we ask not—knowledge
Thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build, above the deep intent,
The deed, the deed!

—John Drinkwater.

THANKSGIVINGS

"We thank thee"—

For the continued safety of our missionaries in China.

For the growing number of those who desire to learn concerning the Church's Mission.

For the fruitage which has sprung from the lives sown at the headwaters of the Mississippi. (Page 24.)

For the good example and faithful service of thy servants, John Mills Kendrick, bishop, and Arthur Lloyd, priest.

For the planting of the Cross in Tsu, Japan, sacred city of the Goddess Ise. (Page 51.)

INTERCESSIONS

"That it may please thee"—

To give us wisdom and devotion, that we may make this New Year indeed a year of our Lord.

To strengthen all our missionaries for their work, especially those in China, giving them patience and faith, and a sure confidence in thee.

To rouse thy Church to lay hold upon the great opportunity presented by the revolution in China to influence the future of that nation, and so the future of the world.

To prosper the work of those Japanese Christians who, in their turn, are carrying the Message to the heathen in Formosa. (Page 40.)

To awaken the helpful sympathy of the world in behalf of the famine-stricken people of China.

To bless all members of mission study classes, and grant that as

they grow in knowledge they may grow into wider service and truer devotion.

PRAYERS

FOR THE NEW YEAR

O ETERNAL GOD, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving thee is always present; may we give ourselves with a ready will to make thy way known upon earth, thy saving health among all nations. Teach us, our Father, by thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently, that the coming of thy Kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg for Jesus Christ's sake. Amen.

IN TIME OF CIVIL WAR

¶ This prayer was authorized by the Bishop of Hankow on October 27th for use in his district. We print it exactly as written, suggesting that for use in this country the word "China" be substituted for "this nation."

O LORD, our Governor, Father Ruler of all men and Supreme Ruler of all the ages, whose will is manifested in the history of the nations: Show forth thy power, we beseech thee, in this nation, now in this time of trouble and of conflict. Inspire in the hearts of the people a right ideal, and move them to seek after it according to thy laws. Direct into the ways of thy truth the minds of all that are perplexed. Hear the right, O Lord, and consider the complaint of all that suffer wrong. Preserve the land from anarchy and from the horrors of unbridled war. In the midst of disorder, grant comfort to the suffering, and sustain thy Christian people in faithfulness and godliness; and in thine own time and thine own way, give peace. Through Jesus Christ our Lord. Amen.

THE EVERY-MEMBER CANVASS A SPIRITUAL OPPORTUNITY

By the Reverend Charles M. Addison, D.D.

This paper was read at the meeting of the council of the Department of New England at Portland, Maine, on October 25th.

We are here, I take it, because we feel "the need of a world of men" for the good news of Jesus Christ, but there are lots of men who do not feel this way, and for them the most direct and effective method of conversion is that of the Every-Member Canvass. It is one man going to get his brother and bring him to Christ.

Pardon me if I seem to make the two things equivalent—belief in Christ and belief in the Christian's mission. There is no difference between them. I hate to say anything behind a man's back, but even if he were here before me—as I am sure he is not—I should still dare to say that a man who says he is a Christian and does not believe in Missions has pinned his faith to somebody who is not my Christ. I know no better way of converting him than by letting loose on him an Every-Member Canvass in his parish. The existence of a number of such men in a number of parishes shows the need of the canvass, and the canvass will, as I said, show those men not only their need of Christ, but their duty to others who need Him. The method by which that need, in its lowest and simplest form, may be supplied, is the weekly offering through the Duplex envelope.

Now while I may take it for granted that you all believe in Missions, I also believe that I would not be asked to speak to you on these two special methods—the Every-Member Canvass and the Weekly Offering—if you all believed in them as heartily as I do. So I proceed to tell you why I believe in them.

On the very lowest ground of mere business common sense and experience, the personal effort of the drummer is highly valued. Advertisements, circul-lars, appeals and samples of goods may

be necessary, but the visit of "our Mr. So-and-So" is relied upon to effect the sale. The insurance man and the book agent would not be so ubiquitous if the Every-Member Canvass did not pay—in business. Therefore I claim that it would also pay in the business we have in hand. My own experience, which has been long and varied and not very successful, in reaching that innermost recess of a man's sacred personality where he generally keeps his pocketbook, has taught me that that place is seldom or never reached by a printed circular. For a good many years, in my present parish, I have sent out annually about 1,400 appeals and pledges, and have had as many as 150 replies. I think most parish treasurers will agree with me that it is the personal touch which counts and is effective.

And then the business world is always trying to simplify and make easy its processes. It pays to send me a stamped envelope for reply, and perhaps enclose a piece of cardboard punched to hold a quarter. That overcomes my inborn laziness, which would prevent my going to the post-office for a money order and addressing and stamping an envelope; and I wonder if you feel, with me, an extravagant desire to squeeze a quarter into that inviting hole and send it off? Now the Weekly Offering makes that extremely hard thing—"giving to the Lord"—easy. It provides a method which helps a man to give in small sums (the kind of sums he always has to begin with when he begins to "give to the Lord") with the least possible trouble to himself; it reduces the number of motions he has to make; it is a practical application of the modern doctrine of efficiency.

Why should not the work in which we are engaged make use of these legitimate methods, which conform, you see, the

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first of them to the law of the power of personality, and the second to the law of least effort?

Then, to take a higher ground and argue from thence, I claim that the Every-Member Canvass is based on the true understanding of the measure of the layman's responsibility. The call to Missions is addressed to Christians, not to a section of them called the clergy. And while it is possible for the clergy, single-handed, to raise and constantly increase the offerings for Missions from their parishes, if they choose to do so (I have done it myself with no aid from a single man), I say that this is not the right way to do it. The work, as well as the giving, is as much the layman's as mine. The duty is a Christian one, and the Every-Member Canvass simply emphasizes the mission of every Christian, and sends them forth, as the seventy disciples of old, two by two into every place whither Christ Himself would come, and that means into the heart of every man who does not yet believe in Missions.

And then the Weekly Offering is the only plan which comes to us with the authority of Scripture. St. Paul's law, as set forth in 1 Cor. xvi. 2, is still a wise one for us to obey; not binding because he said it, perhaps, but well to follow until some one proposes a better. It is simple, and personal, and voluntary, while both practical and efficient. It combines motive and measure with method, and does not exempt the rich nor lay a burden on the poor. It associates giving with the Lord's Day, and its Lord. It sanctifies giving as a part of worship and makes it as regular as worship. The channels of giving become easily and quickly clogged, and by making them flow every Sunday they are kept free and wide open. Any one who makes many annual subscriptions to worthy objects will know how easy it is to forget when the payments are due. The package of appealing Duplex envelopes is a constant reminder every Sunday that you ought to go to church and deliver up one.

And here I come to my third and last argument: The Every-Member Canvass and the Weekly Offering in the Duplex envelope *works*. As far as I know, everybody who has tried one or both of these has found that they succeed. This is a practical age and men like to see results. Well, the methods I have at heart can stand any such test you may bring. Honestly tried, they not only succeed but they astonish and overwhelm you with their results.

Mr. Gardner, who asked me here, says I must tell of my own experience. It all came about from the conversion of St. John's Men's Club from a body which expected to be amused to a body which was bent on doing some useful work. Among the business undertaken by them was that of relieving me of the care of raising the parish's apportionment through the envelope system. A missionary committee of five of the best men in the parish did this very effectively by the old plan of a general circular, but when Mr. Gardner came last December he inspired us immediately to take up the Every-Member Canvass. So we postponed our fiscal year from January to April, to coincide with the parish's; the vestry caught a glimpse of the good work and begged to be allowed to hitch on, and unanimously adopted the Duplex envelope. We had a men's dinner last February, with three of the best speeches I ever heard—from Bishop Lloyd, Mr. Burton Mansfield and our own parish treasurer, Mr. Schuyler Merritt. So good that these discouraging facts which I presented—in fact, I had them placarded in large figures on the wall—did nothing but arouse the men to a determination to better them. I made them face these discouraging facts: that St. John's congregation, not counting the two chapel congregations, contained 380 men; of these 212 were communicants; of these only 82 were contributing last year to the support of the parish and only 27 were giving anything to Missions. Bishop Lloyd could have drawn the bottom dollar out of that recess in every man present, including

myself, but we asked only for sixteen men to canvass the parish, and we got them, and I added two boys to work among the younger communicants. About 300 names were given out to this committee, and the entire canvass was made between Lincoln's Birthday and George Washington's. Our meetings before and during that period were a revelation to me of the interest of the men, of their ignorance of Missions, and of their keen grasp of the way to overcome this ignorance in themselves and in those men they were to meet. In a week these sixteen men knew more about Missions and their management and needs, and also about their own parish's financial needs and methods, than they had ever known before. In meeting the men to whom they were sent their experiences were varied and some of the stories that were brought back to our meetings were mirthful.

One canvasser was told beforehand that he had better not go to a certain man, for he had announced that if Mr. B—— asked him for any money for Missions he would tell him to go to —, a place that even the ministers seldom mention nowadays. Undeterred by this threat, Mr. B—— went to him and said: "I understand you said you were going to tell me to go to — (where I said just now) if I asked you to subscribe for Missions. All right; now what will you give to Missions?" The man subscribed 25 cents a Sunday, and the canvasser is still with us.

Another man received a subscription from a New York business man of \$1.20 for the year. He took this gentleman to dinner, and over the cigars told him the story of the needs, and the next day the gentleman sent a check for \$100.

Sometimes five or six calls were necessary, and several personal notes, but hardly any man of the 300 escaped a visit. In less than two months all the reports and pledges were received, and I was able to announce in April, at another men's dinner, that there were still 380 men in the parish church, and still 212 communicants, and that now, of these,

195 men instead of 82 were giving to the support of the parish, and 145 instead of 27 to Missions.

The receipts through the envelope system for the parish, which supplements our pew rentals, were exactly doubled; while the receipts, owing to the change in the fiscal year, cannot yet be exactly figured for Missions, but they certainly also increased 100 per cent.

All this was very simply done, and by men who had never done it before. Do you wonder that we were both astonished and pleased, as well as humiliated, or that I come before you filled with enthusiasm and a great conviction of the value of the Every-Member Canvass? We had three fears, which all proved unfounded. We feared lest, the husbands giving so much, the money heretofore given by or through their wives would be lessened. The ladies, not often led by the men in church work, said that they wanted to make a canvass, too, and when they had finished we found that the women subscribers for Missions and parish both had increased from 100 to 160 each, an increase of 60 per cent. We feared that so many envelopes placed on the plate every Sunday would reduce the general offering in cash, but for the last six months this has resulted in a loss of only \$10 over last year, while the amount received for Communion alms has slightly increased. We feared that the giving to Missions would reduce our parish income (I didn't, but the vestry did), and you know the result—both doubled. Now the only fear we have left is lest we sha'n't double our giving next year.

But the real results, deepest and truest, are not financial. This may not double any more, but there need be no end to the growth of fellowship, the sense of personal responsibility and the increase of the knowledge of Missions, their needs and their glory. Of these things we cannot have too much, and of these we can get all we want if we choose; and all these, besides money, the Every-Member Canvass gives, I am sure, to every parish that will try it.



CHURCH OF SAN PABLO, BOLONDRON

A VISIT TO THE CHURCH IN CUBA

By the Bishop of Springfield

II. TO SANTIAGO AND BACK

AGAIN I go on visitation with the bishop. He finds it better to start very early in the morning, for some of the places he visits, rather than go overnight and sleep there, as many of the small places have no hotels; this is wise.

My first day going eastward is to be with him, so I am at the station at 6 A.M. on Sunday. Some sixty miles brought us to Bolondron, where the priest, formerly a Roman Catholic, but not looking like one now, met us with some of his people.

The church here was built as a mission from the United States before the American intervention. Bishop Whittaker, of Pennsylvania, then had the oversight of the work. It is on simple lines, but all clean and in good order, with a large basement furnished for Sunday-school and other uses, a lending library

and other good things. The churchyard, with palms and rich foliage plants, looks like a pretty bit of tropical jungle. There is no appearance of poverty here.

The rectory, a comfortable and pretty house, nicely furnished, adjoins, and beyond that is another house with a large room or social hall behind. Just the place for mission work. There is none like it in the island. When the congregation wake up to their opportunities and responsibility for the people around them they will rejoice in this splendid outfit, which at present they don't seem to know how to use.

I preached at the morning service, being interpreted by Father Moreno. About thirty nicely-dressed people made the congregation.

We enjoyed our breakfast and a pleasant talk afterward. It is worth noting that though it was Sunday the

blacksmith's shop was in full work, and carpenters and painters were working on a house nearby. I was told that all work stops at twelve on Sunday—in time for the cockfight.

In the afternoon we journeyed on to Cardenas, on the sea; a town, I think, of 15,000 people.

No church, the rooms in a large one-story house accommodating chapel, schoolroom for day-school, and two rooms for the priest, who takes his meals as we did, at a *fonda*. The chapel is well arranged and the altar good.

A crowded congregation, Mr. Frazer taking the service and preaching in Spanish, Bishop Knight confirming about twelve. The singing was hearty and all seemed glad to be there. All present were Cubans except one American gentleman and his wife, who formerly lived in Springfield.

The whole of the arrangements here were very simple and missionlike, but I managed to get a good night's rest and a walk round the town before we started. The children of the little day-school were pretty and bright, the teacher being a graceful Cuban lady with no English.

I have no space to describe our journey to Santiago, which we reached in two days—the island is 700 miles long—stopping for one night at Camaguey, a town well worth seeing, founded in 1615 and for many years known as the city of Santa Maria de Puerto Principe. At least four great churches, some of them with stories to tell—La Merced dating back to 1628—but all locked, except one, which seemed the largest, though not, I think, the most interesting. This was large, stately and gorgeous, but quite modern, having recently been rebuilt after a fire. There were many people coming and going and a goodly number kneeling at prayer.

The streets are narrow and often crooked, looking very old and quaint; far more picturesque than Havana. Instead of iron bars many of the houses had wooden gratings or grilles of pretty design.

The children are really very jolly. Passing a public school about 10 A.M., as the children streamed out to breakfast, I raised my hand and camera. They "caught on" at once and I brought away the brightest possible group of laughing faces. As we passed the end of another street some of them saw us and in a moment the street was alive with a hundred children bearing down upon us, full sail, for the chance of getting into another picture; about forty pretty faces remain with me.

Passing a school in an ordinary house we stopped to look and the master invited us in. We found that we had dropped upon a Methodist mission. There were about forty well-dressed children who looked at us with some amusement. All was in good order and good work seemed to be done. We learned that, while there is a response, the work of the mission grows slowly, and I think I understood that the interest is not so keen as at first.

By some oversight I did not inquire and was not told that the Church has a



"I brought away a bright group of laughing faces"

mission here, so I did not see the Mission of the Holy Apostles.

The town was full of bills about a *funcion monstruosa* in honor of Independence Day. The celebration was a great cockfight on El Sabado (Saturday) and El Domingo (Sunday).

On the journey I learned a good deal about the people whom the Church is trying to help. In the cars we saw a great mixture of persons, the six nations in Cuba being represented:

(1) The Cubans, who are of course originally Spanish, with probably some blood of the Siboneyes (aborigines of the Island) intermingled.

(2) The Spanish, who are here in considerable numbers, especially young men in stores and offices.

(3) Cuban Negroes, descendants of former slaves, all speaking Spanish; a great many of these.

(4) Jamaican Negroes, who came in large numbers after the Kingston earthquake, and who still come. These speak English and make the best servants, I think, in Cuba.

(5) Americans, of whom 1,000 are in and near Havana, and many others scattered over the Island.

(6) Chinese, who are good citizens; very largely market gardeners, with some laundrymen.

There are some Japs and some English, but I think not in numbers enough to note.

All seem to live in harmony, but I have been told there is a good deal of race feeling between Cubans and Spaniards, and between Spaniards and Negroes. None of it came under my eyes—but then, I did not understand what was said. It would be hard to draw color lines here, where all except fair women are brown, and the shades down to the deepest black are infinitesimal.

The Spanish Negroes, however, do form a class or tribe by themselves. They retain African superstitions and are under *brujos* or witch-doctors, with great belief in *fetiche*s. There is among them a society called *nanigos*, which,

though forbidden by law, still exists. It is a mixture of witchcraft and Catholic rites, and the orgies and dances are said to be of the most indecent and horrible character, including at times sacrifices of stolen white children. They practise all sorts of charm, being in this like the Obeah of other West Indian Islands. Some think that they practise a form of mesmerism.

Here is a specimen charm in sickness: One pair of half-burned candles, seven grains of corn, seven copper pennies, seven clean pebbles, one head of a black cock, seven pieces of glass; wrap in a red cloth, wrap again in a black cloth. Then wrap in a large white handkerchief and lay the package on the high-road and wait. The person who picks it up will carry your disease with him and you will get well.

The people in the villages we passed to-day seemed fairly comfortable and happy. I saw no ragged ones, nor any beggars, except one woman who went through the train with a card, and to whom almost every man in the third-class car gave something. We saw many cottages with flowers around them and neatly laid-out gardens also. In some places the women were in the gardens, but in more I think they only peeped at the train from behind their curtained bars, which cover the windows in the country as well as in the city. Every village had its places for the sale of "Billettes de Loteria."

Santiago seemed much quieter than Havana, and the beauty of its site and surroundings is wonderful, though I may not take space to describe it.

Mr. Ackley, our priest here, and Mr. Frazer, the priest from Ensenada, met us, and on the next morning took us to see the sights and battlefields. On our way we passed through a beautiful garden with an Indian gateway. This was planned for a Raja Yogi school, never built. The school kept in Santiago by that extraordinary delusion was closed some time since by authority, so I was told. Poor Cuba seems to have been regarded as a happy hunting ground by



Santa Maria Mission, Santiago

many sects and queer people; however, things are settling down now, and I think the Cubans are, for the most part, keeping their heads.

But we returned to see what the American Church is doing in this fair city.

There is no church for English-speaking people. The American colony is small; not one hundred, I believe, but there are many visitors, and it would seem that if we are to put the Anglican Church before the people we should put a really beautiful building here. The Baptists and Methodists have great buildings, with schools and large congregations. All over the island they prosper. Is it because having given up the Roman Catholic faith the people have swung over to the extremes of Protestantism?

But we have some good work. The Academia Inglesa is a school of about sixty girls established by Bishop Knight and taught by four American ladies, with other teachers who come in daily. Almost all the girls are Cubans, and about half know no English. This half continued their arithmetic while I talked to the others. On one Sunday in the month service is held in the schoolroom in English; at this service I preached to a congregation of about thirty.

I made several visits to the ladies to

talk about the States, and cheer them up in a rather lonely life. However, being very busy they may not have time to feel the loneliness, yet it was hard for one of the ladies to hear that her mother had entered into rest far away in New York, she herself not being able to be present at the end nor to attend the burial. She kept up her work bravely.

The chaplain of the school, the Rev. C. B. Ackley, and his wife showed me great kindness. He has the care of eight or ten country missions, which take all his time, but he gives one Sunday in the month for the service at the school, and looks after visitors to the city as far as he is able.

There is besides, the mission of Santa Maria under the care of a Cuban priest, the Rev. J. B. Mancebo. There is no church, the front rooms of a rather large dwelling house being fitted up as a chapel, the others being inhabited by the priest and family. He has a wife well-educated in the States, who teaches, and a daughter who carries on a mission school on the outskirts of the city.

There are two congregations that use this building, Cuban Negroes and Jamaica Negroes, to both of whom Mr. Mancebo ministers in Spanish and English. I had the privilege of celebrating at this altar, and also of twice preaching to the Jamaica Negroes.

There is good and earnest work here,



Rev. J. B. Mancebo and family

but it seems a pity that we have no church in a city of 75,000 people. This chapel, though well-arranged and perfectly clean, cannot really set forth the Church's worship; besides it is in a cobble-stone side street, and the odors that fill it from neighboring gutters are not those of sanctity.

Mr. Ackley kindly drove me out to Miss Mancebo's mission school, where the children sang me some Cuban hymns and also the Cuban national anthem, a pretty composition with a lilt in the music that makes it very attractive.

On Ash-Wednesday there were services in the Roman cathedral, but the day did not seem especially kept—certainly not by the Americans. I took a service this morning at the school, with but very few present. It seemed a great pity, and not right, that some of our Church people had gone to a ball to be given to-night at the naval station; the greater pity because we as Americans and Episcopalians are very much under the watching eyes of Cubans—both Romans and others.

It is not in Cuba only that English-speaking people seem to leave their Christian life and obligations behind them. In another country I was asked if there were two sorts of Christians—those who keep Sunday and those who do not. The second class seem to abound in Cuba.

In other ways also we are not helping those to whom we go. A friend told me that in six years he had never seen a drunken Cuban, and the only man I saw who had lost his self-control was an Irish-American. A friend understanding Spanish told me a story which, while it may provoke a smile, has a side to it that makes us think. Standing in the street he saw two men come out of a *café* quite unable to walk straight. Two Cuban boys were watching them. Said one, "Those men are Italians, I think." "Yes," said the other, "they are Italians; but they walk like Americans." The Cubans drink Spanish and California light wines freely, but they never exceed.

I was sorry not to be able to visit Guantanamo, of which I heard much from a lady who used to work in the schools supported by the sugar planters. The presence of the naval station makes it an important place. There are many communicants, and the industrial schools, of which I have seen pictures, are doing good work.

From Santiago I went to Ensenada de Mora by steamer. Bishop Knight had kindly written for me to friends, and I found Mr. Boote, the manager of the Cape Cruz Sugar Company, ready with a cordial welcome to his house.

The landing was very interesting; Americans, Cubans, Jamaicans on the wharf, the great mill close by and the hotel, and beyond the houses of employees of every grade—everything the property of the Cape Cruz Sugar Company.

As we came up, the canefields and pastures seemed just a little strip of green between the hills and the sea, and on landing it was strange to find that the foot of the nearest hill was a mile and a quarter away.

It was refreshing to see, as we came near, a pretty little white church and know that it was *ours*. In every other Cuban village I have seen, the Roman Church is naturally the most conspicuous, here it is a small chapel half hidden among the trees. I learned later that the church was built by Mr. Harrison, of Philadelphia, one of the founders of the company. He has also built a rectory and provides the salary of a resident priest. There are thus regular services, while the Roman priest comes about once in three months. I preached on Sunday morning to a congregation of forty-five, of whom the large proportion were Jamaican Negroes. In Lent there is also service on Wednesdays and Fridays.

There are twelve American families resident here, the heads holding responsible positions in the works, but several of these are of other communions.

The school for Cuban employees' chil-



OUR CHURCH AT ENSENADA

dren is but small, for though there are many children here the parents take little interest in education.

In the school for Americans and some higher grade Spanish, there are fifteen children under a very pleasant-faced young lady from Louisiana. We enjoyed a very happy hour over African beast tales and other stories. A few of the children could not enter into them for want of language.

The dark Jamaica boy who on one occasion was driving me was quite amusing in his contempt for the Cubans. As we passed a delightful group of little brown bodies revelling in the dust he said, "See how these Cubans bring up their children." The same boy told me he had been made a Baptist in Jamaica and never went near cockfights. Like most of the others, he came away after the Kingston earthquake.

Sunday is everywhere the day for cock-fights and other sports. The Cubans have a saying, "The devil is loose on Sundays." There seems to be no rule about Sunday work. Here the mill runs to 10 A.M. on Sunday, after which it is closed for cleaning and repairs. I was

told that the Cuban laborers would consider they were defrauded of their rights if they were not allowed to cut cane and earn money on Sunday morning.

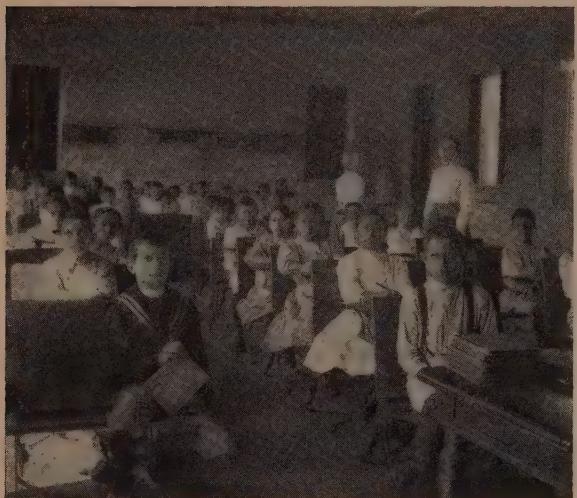
It was interesting to come in contact with a phase of life hitherto known only in books—*bandits!*

There is a band of these now in the island whom the police cannot, or will not, suppress. A week before I came a letter was received at Ensenada demanding \$5,000, refusal to be followed by the burning of cane and other injuries, including the murder of the Americans. Such a letter could not but cause anxiety. The watchmen who always watch the cane for fear of fires, accidental or incendiary, were doubled; one man during the day and two at night watched Mr. Boote's house lest it should be fired, or an attempt made to steal the children for ransom. A dummy package of money was put out with armed men hidden near, but it was not claimed, and so far no harm has been done. It was, however, no idle threat, for a similar one was made to a plantation beyond the hills and the cane fired in six places at once.

From this delightful visit I passed on, again by steamer, to Cienfuegos, seeing much of the beautiful coast line on the way. Father Morell and his wife kindly met me, with a gentleman from the Colonial Sugar Company, to whose plantation, called Constancia, I am bound. The river steamer carried me up the Damuji at 6 A.M., and Mr. Childs, the manager, gave me hearty welcome. Ten days spent here seemed very short, but I cannot tell all I saw.

There is a good school here of sixty children taught by two American ladies, which has superseded the Government school. In this school all is bright and keen, the teaching being in English and Spanish. The children read to me and sang prettily, and said Spanish pieces.

In the grounds close to the house is a building used as a chapel and furnished with a simple altar. It was Sunday morning when I arrived, but we



THE SCHOOL AT CONSTANCIA

could not have service, for all the English-speaking people had gone to spend the day at Cienfuegos, not knowing of my coming. But we made up for it by a service on Monday night and on the following Sunday. The priest from Sagua la Grande comes over once a week for a Spanish service, and I think once a month for the Americans. There are no other ministrations, the Roman Church having no care for the 3,000 people gathered together here. There is no Sunday work in the mill except necessary repairs.

My congregations were interesting, some twenty strong men with about six ladies, the Cuban wives coming with their husbands, though all could not understand what was said. I was glad to be at such services.

The mission here began by a visit from Bishop Knight, who heard there were some communicants of the Church here, and ran up for two hours to see. The good fellows at the house kept him all night, and before he left a work was planned as I have described.

I was much impressed both at Ensenada and here with the care taken for the welfare of the working people. Here the social life of the few English-speaking people seemed especially friendly and

family-like. It is the great desire of the manager that it should be so. I cannot refrain from a word of thanks for all the kindness shown to me. While here, I made two trips down the river to Cienfuegos to get letters, see the town and our Church work there. As elsewhere, I found for a church only a dwelling house or corner store, clean and neatly arranged. All the services are for Cubans, the priest knowing no English. A Sunday-school of about forty and a congregation of about twenty adults have been gathered, all, I believe, of the humbler classes. Like the other

Cuban clergy, Father Morell was very hopeful for the future of the work—more so than I found the American clergy.

Here, as elsewhere, others are ahead of us, the Baptists in the lead. Miss Washington, a teacher at Constancia, told me that spending a Sunday in Cienfuegos with a Methodist friend she was taken to see three Sunday-schools—Methodist, Presbyterian and Baptist. While the first two were good she was impressed by the excellence of the Baptist school. Attendance, appliances, order, teachers and teaching, all were of a high order; she knew none better.

There are several other places it would have been a pleasure to visit. What I saw convinced me that there is a place and work for the American Church. But I doubt if we appreciate this. How little we are doing in comparison with other religious bodies! We need to pour in much more money for buildings, and to let the people see by the churches we build that we are in earnest and have come to stay. They cannot believe in our sincerity when in the two principal cities our mission work and schools are carried on in mere dwelling houses in narrow streets. The bishop should be enabled to build several churches at once.

The influence of the Anglo-Catholic Church as represented by our missions is not yet great, but it would have a better outlook if we were entrenched in better buildings, where the Church worship could be carried on worthily, and the Catholic character of the Church be shown in worship, teaching and life. Surely our men who go out to hard work should be backed up with means for their work and other tokens of generous love.

Another want seemed to me to be Church teachers. In more than one of our best schools the ladies who are doing excellent educational work are not communicants of the Church. This is not right, nor should it be necessary. Surely out of our many Church schools have come the qualified teachers who, if they knew of the need, would go to the bishop's assistance.

One is asked about the Roman Church. One hears that it is losing its hold on the people, but I could not help questioning whether this is really so. The doubt arises when you see the schools; not old or shabby, but large, new buildings, and full of children. The expulsion of religious orders from Spain has without doubt given a great impulse to education in Cuba. The new Jesuit school and college at Cienfuegos is a very fine building on a magnificent site. Sisters and nuns are everywhere and their schools seem full. The present generation have fallen away without doubt—I never heard a priest spoken of without contempt—and the Protestant bodies are gathering in a good number, but if the teaching and influence of these schools is worth anything there must be a reaction some day, so one would think.

There is this, also, that is true. The Roman Church can still control the emotions and the fears of many who have left them. For instance, in one place where we had a Cuban Sunday-school of fifty, two Jesuits came for a week. They entirely destroyed our work, but they put nothing in its place, no priest coming near the people for over three months, the man who eventually came commanding for himself no personal respect.

Here, also, is a pretty picture: On my last Sunday afternoon I crossed over to Regla, having with me on the ferryboat—though I did not know it—the Bishop of Havana. The crowd at the landing and the little girls with baskets of flowers told me something was happening, and I soon understood when the good bishop's carriage went forward and the children covered it with flowers, even throwing them in at the windows on the bishop himself. He had come to open a new hospital, and as the little procession went on I thought that it was a pretty way to welcome a bishop. It reminded me of days when as a plain mission priest the children in India decorated me with garlands, and sprinkled me with rose-leaves and rose-water. We are not so poetical in the United States.

That last Sunday morning found me taking the early celebration at the cathedral. Later I preached to a congregation of about eighty attentive Americans. On Monday I dined with the headmaster of the Cathedral School and so brought my visit to a happy end.



San Pablo Mission, Cienfuegos

CHURCH EDUCATION AT THE HEAD-WATERS OF THE MISSISSIPPI

By the Reverend Anthon T. Gesner

I. Early Days

ON the 24th day of June, 1850, when the forests and prairies of the Northwest were in full leaf and flower, in the early morning a canoe put forth upon the Mississippi River from the Wisconsin shore and was paddled rapidly across the current to the Minnesota side. Four men stepped out and climbed a bluff. Beneath the shadow of a stately elm they reared a rustic cross. A flat slab of stone which one had brought with him from the boat was set in place, and there before this simple altar, a priest of our holy Church, vested in cassock, surplice and stole, celebrated the memorial sacrifice of the Body and Blood of Christ. Of this little group the leading spirit was the Rev. James Lloyd Breck, born in Philadelphia, educated for the ministry in New York, one of the founders in 1841 of the Nashotah Theological Seminary, and a missionary for nine years in the territory of Wisconsin. With Breck at the service were three others—the Rev. Timothy Wilcoxson, of Connecticut, the Rev. J. Austin Merrick, of Philadelphia, and Theodore Holcomb, a student preparing for the sacred ministry.

At that day there were but a few scattered villages of people in Minnesota, mostly along the Mississippi and Minnesota Rivers. There were a few houses at St. Anthony Falls, the head of steamboat navigation; a settlement at Fort Snelling, and a growing town of about 1,200 or 1,500 people of many nationalities at St. Paul. There were over 20,000 Indians on the near frontier, but settlers were pouring in upon the prairies where land could be obtained often for \$1.25 an acre. Little inland hamlets were springing up, and these

far-seeing men whom we have described knew that very soon the new land would need pastors and teachers to shepherd and instruct the scattered flock. Breck and his "associates" were determined that the Church should not arrive here "fifty years too late."

As we tell the story of our Church Schools near the sources of the Mississippi, we must not forget these early standard-bearers of the Cross who had a place on their programme of missionary work for Christian Education. They realized what many of our day are slow to realize—the importance of Christian education as a basis of character. In nearly every parish which the early clergy of Minnesota established, there was also established a "mission" or parish school, and many whose names are honored in the West to-day sat as children before these early clerical school-masters.

Breck's plan included a theological college. The Mission House had scarcely been built in St. Paul in 1851, when the "college" opened with young Holcomb as its only student. The faculty consisted of the Rev. Mr. Breck and the Rev. Mr. Merrick, but they met with regularity and drew up rules and regulations for the student body in a serious and solemn way. They lived with their vision always before them. The awakening bell was rung at five, prayers were said at six, breakfast was eaten at seven, study and recitations followed till noon, then manual work or errands were performed, and study followed at night. In a few months two more students entered the "college." But the regular order suffered many interruptions. How could it have been otherwise, when we read that at the end of two years the members of the "Associate Mission" had held service in seventeen different towns,

and in doing so had travelled on foot or in boat over 6,000 miles?

The plan for a theological seminary and a boys' and a girls' school was finally worked out, not in St. Paul, but in Faribault; and this is how it came about.

The missionary work begun so auspiciously in 1852 by Mr. Breck among the Chippewa Indians at Gull Lake and elsewhere, resulting in the baptism and confirmation of many, was in 1857 brought to a temporary and unexpected conclusion by the hostility of a wily heathen Indian chief named Hole-in-the-Day. He was a treacherous man, very different from some of the other Indian chiefs who had asked for Christian instruction.

Breck returned from the St. Columba Mission disappointed but not discouraged, and prepared to take up the educational side of the work, which at Bishop Kemper's request he had temporarily suspended to minister to the settlers and Indians.

Several sites for the establishing of a "university" were in Breck's mind, when, together with the Rev. E. Steele Peake, a missionary among the Indians, and the Rev. Solon Manney, U. S. Chaplain at Fort Ripley, he paid a visit to the growing and centrally located village at Faribault, fifty miles

southwest of St. Paul. The three walked over the wooded bluffs which rise at the east of the city, and were so impressed with the beauty of the situation that within a few weeks the "Mission" was established there, backed up by some gifts of land from the people.

The wisdom of this choice was evidenced almost immediately. The growth of the school which Breck started was phenomenal. In August, 1858, an Anniversary Day was observed, in which the whole town took part. Speeches were made and the roll of 161 students was read, of whom over 100 were present.

The first teachers of this "Faribault Episcopal Institute of the Seabury University," as some were pleased to call it, were: The Rev. David P. Sanford, of Brooklyn (who suggested the name of Seabury), Miss Mary T. Mills, graduate of Miss Willard's School, Troy, and Miss Mary Leigh (who later became the wife of the Rev. George Whipple), all of whom Mr. Breck had secured during a visit to the East in the winter of 1857. These, with Mr. Breck, composed the first faculty. The first school building was a plain wooden structure with peaked roof and sides built of upright boards, which for a time served both as school-house and church.

The support for this work came from the small contributions sent in from

day to day and week to week by loving friends both East and West. The school continued to grow, and within ten years Bishop Whipple was able to write that it had "given over seventy-five teachers to the public schools of the State."

In 1859 the "High School" department was organized, of which George C. Tanner, a graduate of Brown College



The first building of the Seabury Foundation



JAMES LLOYD BRECK

and then a divinity student, was made headmaster, and James Dobbin, also a divinity student, appointed an instructor. Both are still alive. The former is a much beloved and revered professor of theology in the Seabury Divinity-school, and the latter for over forty years has been the rector of Shattuck School for Boys.

Dr. Tanner, one of the first students, humorously tells us that "in those first early days our breakfast was dependent very often on the daily mail." The clergy were all missionaries, and the members of the faculty were no exception. On Sundays they travelled long distances to hold services in halls and prairie school-houses, or in the homes of the people. Dr. Breck usually walked with a divinity student trudging along with a bag of prayer books by his side. He was a devoted missionary and priest, "observing every feast and fast of the Church," says Bishop Whipple in his autobiography, "saying the daily offices of the Church and celebrating weekly the Holy Communion." Neither Dr. Breck nor Dr. Manney were proficient, however, in singing, so they must have been amused when, after a service in which they had endeavored to render the Gloria in Excelsis, an aged Englishman who had not heard a Church service in twenty years came up to them and said, "It was so good! It reminded me of the Cathedral services at 'ome."

II. The Coming of the Bishop

The Diocese of Minnesota has furnished the Church with some great men, but the most noted of them all was Henry Benjamin Whipple, whose name, while he lived, was almost as familiar to Churchmen in England as it was among his countrymen at home. He was born in Adams, a small town in northern New York. Sixteen of his kinsfolk were officers in the Colonial and Revolutionary Wars. In 1859 he attracted attention by his conspicuous success while rector of the Parish of the Holy Communion in Chicago. That year the Convention of the Diocese of Minnesota unanimously elected him their bishop. He was consecrated in October, and reached Faribault in February, 1860. The whole town turned out to receive him. They pledged him money for a residence and assistance to build his schools. These offers were accepted, and the handsome buildings which crown the bluff and overlook the city to-day are a part of the result.

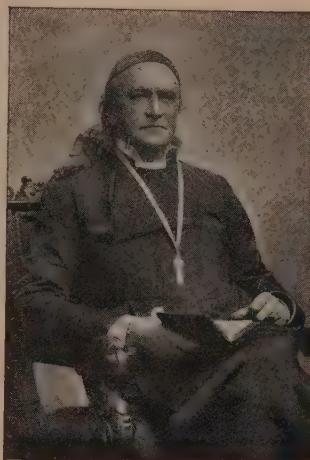
Breck was a man of vision, but it required a Whipple to make his dream come true. The power of his personality, which wrung justice to the Indian from this Government, wrung also the purses of the rich men and women at home and abroad in the interests of Christian education. His arguments were unanswerable, and he put them so fearlessly and faithfully to hearts and consciences that men counted it a privilege to give. But the money did not all come from the East or from England. Before his death the bishop was able to say that the men and women of Minnesota had given over \$150,000 toward the upbuilding of this work. But Seabury Divinity-school, Shattuck Military School and St. Mary's School for Girls would not have been what they are to-day if Henry Benjamin Whipple had not held them close to his heart, and made them the objects of his thought and prayers.

III. Seabury Divinity-school

Dr. Breck's plan of a theological seminary to train Western young men

for the missionary work of the Church was the great purpose which led to the founding of Seabury Hall. After several years of patient toil, the number of candidates for the ministry had so increased that a permanent building for the education of divinity students was a positive necessity for further progress. The little frame building which stands to-day in dilapidated condition on the present Seabury grounds was for a while the only lodging place the students had. In it, until 1862, the students who could not be accommodated elsewhere were crowded, not a few of them being Indians. In 1862, by the help of generous contributions from many friends, Bishop Whipple was able to lay the cornerstone of a new divinity-hall. Fathers and mothers who had witnessed the zeal and sacrifice of men like Dr. Manney, who in 1859 had resigned his chaplaincy in the army, where he received a salary of \$2,000, to accept a professorship in the seminary with \$500 as his pay, were moved by the heroism of these gifted men, and gladly dedicated their sons to God's service.

When the Divinity-hall was completed the Rev. Elisha S. Thomas, a graduate of Yale, and of the Berkeley Divinity-school, was elected warden (1864-66). About him and his successor were soon gathered a group of teachers whose talents and gifts would have been a



HENRY BENJAMIN WHIPPLE
First Bishop of Minnesota

credit to a larger seat of learning. Gifts flowed in. Bishop Whipple secured the library of Kemper College, St. Louis, which had met with financial reverses. Oxford professors sent books of divinity, and the Emperor of Russia made a rich gift.

But trials of faith were not over. On Thanksgiving Day, 1872, while the student body were attending service in the cathedral, breathless and hatless a young man rushed into the church and announced that Seabury Hall was in flames. The congregation was dismissed, but the divinity-school was soon a heap



SEABURY DIVINITY SCHOOL

of smouldering ruins. Most men would have despaired, but not so the bishop. Half a mile further south on a beautiful stretch of ground marked by the graves of Sioux Indians, Alexander Faribault, the Indian trader from whom the town received its name, had given some land to Seabury Mission, and there, among the native oaks which had stood the storms of centuries, within a year another and greater Seabury Divinity-hall was erected. Ever since, Thanksgiving Day has been commemorated by service and feast to which every Seabury graduate finds welcome.

Over 200 clergymen of our Church have pursued their theological studies and graduated from this institution, and to-day these servants of their fellow-men and Divine Master are to be found not only in thriving towns and great cities, but on the frontiers of our civilization. In the spirit of Breck and Wilcoxson, Hinman and Manney and Peake, of Gilbert and Kemper and Whipple, they preach and teach wherever the scattered sheep are found.

IV. Shattuck and St. Mary's Hall

Few schools in this country enjoy either the reputation or favored situation of Shattuck School for Boys. From its small beginning as an Episcopal Academy in the sixties, it has graduated over 500 young men who have entered the learned professions or given themselves to business careers. A score or

more have made their first preparation here for the Sacred Ministry, some later to be consecrated bishops. Over 100 have been officers of the nation's army. A considerable number have become professors and instructors of youth, and many have entered other walks of life. Besides those on the alumni list, several hundred who were unable to complete their full course studied at Shattuck and became useful men.

The location of the school on an elevation above the town of Faribault and valley give it a commanding view of the country, securing to it pure water, good drainage and bracing air. Its grounds are laid in a natural park of 200 acres of forest and dell. Of the sixteen buildings several, in beauty and completeness of equipment, are all that art and science can make them. Nearly 200 boys drawn from homes in nearly every section of our country are being here trained and developed in body, mind and soul under the charge of a score of instructors. An officer of the regular army is detailed by the Government to instruct them in military tactics, although the military department does not dominate the educational work. Over this institution the Rev. Dr. James Dobbin has presided since the year (1867) when Dr. Breck departed from Faribault to plant a new seat of learning at Benicia on the Pacific coast.

Through the years, by many benefactions and bequests, a splendid group of buildings has been erected. The first



SHATTUCK SCHOOL FOR BOYS



ST. MARY'S SCHOOL FOR GIRLS

building and the school itself were named for Dr. George C. Shattuck, of Boston. Mrs. Shumway, a parishioner of Bishop Whipple when he was a priest in Chicago, gave the beautiful chapel, which has windows from England and carved marble from Italy, and which has been considered the choicest piece of ecclesiastical architecture in the West. The same donor left in her will a very considerable endowment for the schools. Other generous gifts have been made; but, fine as the present buildings are, there is great need of another dormitory to accommodate the increasing number of students who annually seek admission.

The chief object is the preparation of boys for college, but other courses are offered which anticipate a business career.

Recognizing the value of a knowledge of the Holy Scriptures and the importance of religion as a basis for moral life, the curriculum provides a graded course of instruction in the history and contents of the Bible, and in the Life and Teaching of Christ, besides a course in Church History and Evidences for the Christian Faith.

It is not too much to say that if a boy, after such privileges and opportunities, fails of making a success in life, it will be no fault of Shattuck School.

ST. MARY'S HALL

The school for girls was always especially dear to Bishop Whipple's heart. It had its beginning in his own home in

1866. That year an addition was built to the bishop's house, and Miss Sarah Darlington, of Philadelphia, daughter of the noted botanist, was appointed the principal of the new school. Miss Darlington was a scholarly woman of unusual gifts, possessing rare wisdom and devotion, who had come West to regain her health. She survived only a few years, but accomplished a noble work. She lived to see built one of the finest structures on the hill overlooking the town, where her beloved pupils made their school home. Her brush decorated many of the walls and windows in oils, leaving there in twining flowers and holy mottoes the memory of her pious life.

The school has been much enlarged since her day, and has as its principal Miss Caroline Eells, a former pupil at St. Agnes's School, Albany, who has the distinction of being one of the first women to pass the B.A. degree examinations of Oxford University. It is said that there is not a branch of learning in the school which she could not creditably teach, and her "talks" effect more than would a dozen sermons.

The main building, ornamented by turrets, when lighted at night is visible for miles over the country to westward. Its pictured halls and parlors make it a veritable home whose influence is felt the moment the foot is placed across its threshold. Its walks and tennis courts and private park make it a favored spot for those who receive instruction there.

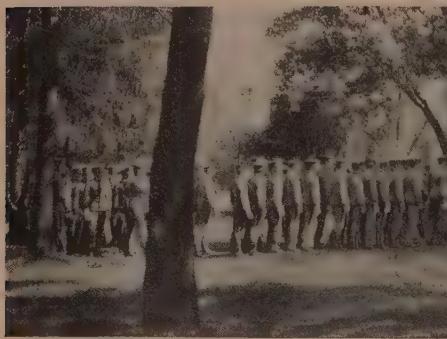
In the forty-five years of its existence hundreds of girls and young women have passed out of the doors of St. Mary's Hall, some to become mothers, some to become teachers, but nearly all disciples of Jesus Christ. In unnumbered hamlets, villages and towns are Church workers who learned their lessons of love and service in St. Mary's Hall. Many are teaching in Sunday-schools, working in guilds, and founding missions throughout our broad West. What a tribute this is to the value of a Christian school!

It may be our good fortune some day to be in Faribault on School Sunday. If

so, we may see an illustration of the wonderful growth which has resulted from the vision and the faith and the planting of good and great men. This, too, is a day of June, like that of the first service in the wilderness. The shaded streets of Faribault seem to make it a New England town. The little chapel and mission house where the missionaries once taught have long since disappeared. But if we lift our eyes to the hills which rise to the east and south we shall see the high towers and cupolas of great buildings from whose halls thousands of young men and women have gone forth, and made the world better for their coming. As the chimes peal forth from the high cathedral tower raised in memory of Minnesota's great apostle, we enter in to pray. While the bells ring on, the girls of St. Mary's Hall come quietly in and fill one hundred seats. Then march in 250 young men and boys in uniform from Shattuck and St. James's Schools. Many others follow; men and women professors and teachers of our Church schools, and of three great schools of the State which stand on the same hill-top as our Church institutions. Here are teachers of the deaf and of the dumb; of the blind and those of feeble mind. Townspeople and visitors gather in. As the organ sounds forth a long procession of boys and young men, seminary students and clergymen advance with the bishop up the aisle. In that procession are two of the oldest living graduates of the first Seabury Hall. One of them has

been a teacher and missionary for over fifty years. Next to him is one who for over forty years has presided over one of America's greatest schools. In that line are other professors of the divinity-school who sat at the feet of Breck and Sanborn and Manney and Whipple in years gone by. The dean, once warden of the Divinity-school, is also an old Seabury boy. Many in the church whose hair is now streaked with grey grew to manhood and womanhood in the Faribault schools. Several of the vestry and of those that take the offering, prominent now in business life, are graduates of Shattuck School. The brass tablet on the wall reminds us that Breck has gone a day's journey nearer home, while beneath the altar Bishop Whipple's body is resting in its tomb. We lift our heads, we lift our hearts, and sing:

"Thou wast their Rock, their Fortress
and their Might,
Thou, Lord, their Captain in the well-
fought fight.
Alleluia!"





"SHIPS THAT PASS IN THE NIGHT"

BY STAGES

By the Bishop of Wyoming

I LIKE to do most of my staging in the summer. Then it is dry and hot, but less disagreeable than when it is cold and the wind sharp. So I arranged to make my July visitations at some of those mission stations removed from the railroad.

On July 9th I accompanied Dean Bode to the cross-roads post-office of Mandel. I had never been there; in fact, no one had ever been there save those who had ranches in the vicinity. I had been told that a respectable mail was sent out to this post-office, but not until Dean Bode undertook to investigate the situation had services ever been held in this neighborhood. The result was a class of sixteen for confirmation, so we started services in the commodious ranch house of Mr. Philip Bath. The nearest ranch is, I should judge, about a mile distant, but sixty people gathered and the service was most enjoyable. Mrs. Bath thought nothing of spreading her table with forty

covers; and then with as many more when forty hungry persons had finished, though I suspect the second table was not as full as the first. Then came the Sunday-school and after that the confirmation service. This confirmation led me to see that the possibilities of increase, for the next few years at least, may lie in the development of our country districts. Mandel is only sixteen miles from Laramie and the dean expects to hold services there Sunday afternoons regularly, at least during the summer.

On July 14th I started for the Little Snake River district. The old way of entering this district was by the stage from Rawlins, a tortuous and sandy road of about seventy miles. A better road has now been constructed from Waumsutter. It was necessary to remain over night at Waumsutter in order to get the early stage for Baggs, or, if we were more fortunate, an automobile. We were fortunate.

While we waited for the machine I met a woman, who in her way was typical of our western life, now almost gone. The first I saw of her was a pair of heels thrust from beneath an automobile. She emerged presently, very hot and very greasy, but with a look of determination which spoke volumes of what she intended to do. After having been introduced to her, I asked her whence she had come, and she said from Baggs. I asked her whither she was going and she told me to her ranch on the Sweetwater. As the nearest point on the Sweetwater was 100 miles away, I expressed my surprise. The machine was a small one-seated affair and looked to me rather rickety. By her side was a little three-year-old child. The men were commenting upon her pluck, but I was considerably worried lest she really undertake the trip, which would not have been safe for a well-trained machinist with all the appliances for a series of breakdowns. I tried to dissuade her, but she insisted, and we parted; she to go to the Sweetwater, I to Baggs. More of her later.

About two o'clock we reached Baggs, having had only one puncture. The archdeacon accompanied me. For nearly a year he has not only been attending to his duties as archdeacon of the district, but has been father, mother, cook and nurse at the orphanage, and I was of the opinion that he needed a rest. I knew it would be useless to put it in that way, so I reminded him of his duty to the Little Snake River district, and thus persuaded him to accompany me. On



ST. PAUL'S CHURCH, DIXON

reaching Baggs we were met by the Rev. William Toole.

The next day we drove to Dixon behind Mr. Toole's bronchos. Mrs. Toole wanted to entertain us in the "Toole Box," but we thought it sufficiently filled with little Toolies, so determined to go to the hotel. I held service at Dixon in the evening and confirmed four persons, but to me one of the most wonderful features of the trip was the congregation we had at the school-house on the Savery, about ten miles from Dixon. Fully 125 persons were present. When one considers that the nearest ranch to the Savery is a mile and that the congregation lived on ranches from one to thirty miles distant, its size was the more remarkable. Mr. Toole tells me that his congregation on the Savery is the largest in his district. This experience impressed upon me still further the necessity of energetically pressing the country work.

When first I visited the Savery it was at the home of Mrs. R——. Fortunately I stumbled upon a barn dance. I had never seen one, and wondered what it was like. Mrs. R—— had invited all the cowboys and their lassies for one hundred miles around. They came in such



"THE TOOLE BOX"



A SNOW LAKE IN THE SIERRA MADRE RANGE

numbers that I wondered how they were to be accommodated. I soon found out—they were not accommodated. They danced all night and went home in the morning. Many of them, however, were packed away in some commodious corner only to depart in the afternoon or evening. I understand that it is Mrs. R——'s yearly practice to thoroughly clean the hay-mow before the new year's hay is put in, and to give this dance to the ranch folk. So successful and happy was the occasion that she determined to have what she called a "singing fest," with the result that some thirty or forty people gather occasionally to sing hymns. Now the "singing fest" is usually held on Saturday night before the Sunday when Mr. Toole holds services, so that many of them stay over and sing at the service the hymns which they have practised the night before.

On Monday, Mr. Toole took us to visit the ranch folk, and we drove in his wagon about ninety miles before we returned to Dixon. There was riding, fishing, and shooting sage chickens during the day, and the excitement of dis-

lodging a cat and some fifteen kittens in the evening, for my bunk happened to be the home of Mrs. Tabby and her brood, and she insisted on bringing her children to their home on repeated occasions, though I tried my best to persuade her that the cot belonged to me. The archdeacon and Mr. Toole slept in a tent. I succeeded before the early morning hours, in convincing the kittens that they had better visit the archdeacon.

The next day we drove to a ranch across the mesa which leads down to Bat-



"The Laird of Slater" and three companions



"Such interesting people as we meet!"

tle Creek, and returning stopped at Slater. The laird of Slater, upon whom we called, is Robert McIntosh, one of the early proprietors of Hahn's Peak. He always attends church when the bishop comes and commends himself to the children, as well as others, by his generous distribution of oranges to all those who are discriminating enough to pay their respects to the bishop.

Familiar as Mr. Toole is with the region round about, he had never been down the road leading from the mesa to the Blackmore sheep camp. We therefore proceeded to get lost on the upper reaches of Battle Creek. Anyone knows that you have but to follow a creek in the direction of the ranch located upon it to find it in due season, but the difficulty was to follow that creek. Cañons are bothersome, especially when the mesa above is nearly a thousand feet, and one will try desperate chances to avoid such climbs. It would have been bad enough in the daytime, but it was almost dark when we were fully fifteen miles from the Salisbury ranch. But I need not dwell further upon the journey. We reached our destination before all the folks had gone to bed and Mrs. Salisbury was good enough to get a special meal for us.

The next morning we left for the "Toole Box," after having completed a journey of about ninety miles and stopped at all the ranches on the way. It was a delight to me to see how deep

was the affection all the ranch people seemed to manifest for Mr. Toole and his devoted work.

We were not fortunate enough to get an automobile out of Baggs, so we took the stage. After a long, weary journey of sixty miles, we arrived at Waumsutter in time for supper. The archdeacon left for Laramie immediately after and I awaited my train for Evanston, which was scheduled to leave a little before ten o'clock. At the hotel I found the intrepid ranch-woman, whom, a week before, I had seen just starting for her ranch on the Sweetwater. She certainly looked the worse for wear and I naturally asked her how it came that she was back so soon at Waumsutter. She replied that she had made the trip and found on reaching her ranch that her horses had been disposed of, and as she wanted some horses and could not use her machine in the sand, she determined to drive it back to Waumsutter and get the horses. I asked her what sort of trip she had had and she said some things which I need not repeat. She made the trip alone; had nearly fainted once or twice, and to escape the sun had gotten down under the machine, where she completely fainted and only came to after some little time had elapsed. I asked her if she had found the horses and she said no, there were none to be had, but that she intended to start back on a farm horse, which was the only beast strong enough to take her the 100



VEGETABLE AND MILK HOUSE

"Quaint contrivances for making harsh conditions less harsh."

miles in one day. I must confess I had prodigious admiration for such determination and force, though I questioned its wisdom. Would that we all might exhibit such strength and vigor in the cause which we represent!

The next morning I was at Evanston, where I preached morning and evening and confirmed a class of fourteen persons. The next day I went in an automobile to Kemmerer. We have never had a clergyman in Kemmerer, so when a month before I had received word from the Rev. George Davidson, the rector of St. Luke's Church, Marietta, O., that he would give me his month's vacation for missionary work in Wyoming, I seized the offer with avidity and sent him to Kemmerer to spy out the land. The story of his experience there was told by himself in the September SPIRIT OF MISSIONS: Forty baptized, 21 communicants discovered and 21 more presented for confirmation. A bishop's committee was appointed and a guild organized. It is hoped that some clergyman may be forthcoming in the near future to take up this vigorous and hopeful work. May it be Mr. Davidson himself!

The next morning Mr. Davidson and I started across the State for Cheyenne, where I spent two days catching up with my correspondence.

On July 29th, I took the train for Lander, a journey which took me from 7 o'clock in the morning until 10 o'clock at night; such are the distances in Wyoming. From Evanston to Lander *via* Cheyenne the distance is al-



"The charm of the woods where the eagles dwell" — A baby eagle on its nest; photographed June, 1911

most as great as from Cheyenne to Chicago. On Sunday I preached at Lander both morning and evening, and in the afternoon drove with Doctor Schepp to a mission at Milford. On Monday we started by a special conveyance for Atlantic City, a mining town about forty miles south of Lander. We had a glorious climb of about 3,000 feet, passing through the Red Cañon where the rattlesnakes are reported to hold their conventions, above which the view of the Wind River range is wonderful indeed. Though it was intensely hot, there had been a rain the night before which meant snow on the mountains, so that the Wind River range, as far as eye could see, was capped in white.

We reached Atlantic City in time for supper and held service in the evening. The school-house was packed. No one had ever been here until Doctor Schepp came a year ago. Since then his ministrations have been constant and his congregations remarkable. A class of two was presented for confirmation.

Atlantic City is one of the most interesting and historic spots in Wyoming. It is close by South Pass, over which passed the great body of early immigrants to Oregon and California. Fremont had made this trail popular in 1842, and over it went far more immigrant wagons than



One of our confirmation candidates visiting her old neighbor



The schoolhouse on the hill, where sixteen were confirmed

through any other pass in the country. Gold has always been found at Atlantic City, and consequently a sturdy body of miners, hopeful of the future and steadfast in their determination to remain until their fortunes were made, have continued their prospecting. The interesting mountain cabins, the charm of the woods where the eagles dwell, the quaint contrivances for making harsh conditions less harsh, the picturesque stamp mills and the charming people we meet, make Atlantic City a place like the Fountain of Trevi, for return at the earliest possible moment.

The next day we returned to Lander, and, much to our delight, found awaiting us the Rev. William Scarlett, select preacher at St. George's, New York, and his brother, with the Rev. Malbone Birkhead, master at Groton School,



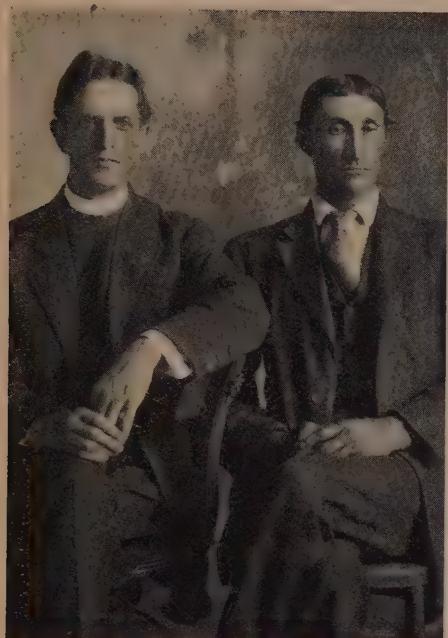
Interior of the schoolhouse, prepared for the bishop's visit

Groton, Mass. They are to take our Church wagon on an 800-mile trip over the mountains to Atlantic City, South Pass, Pinedale, up the Grosventre River, over Union Pass into Jackson's Hole, and back to Lander by way of the Snake River, Black Rock Pass, the Military Road and the Wind River. An account of their missionary journeying should make good reading, for they will pass through places hitherto unreported and will meet conditions new in our missionary work. It is hoped that they may lay the foundations for several missions.

After outfitting their wagon and seeing the party off, Mr. David Roberts drove me to the Reservation, where I spent three most interesting and profitable days supervising our work amongst the Shoshone and Araphoe Indians. Mr. Smith and his catechist, Mr. Herbert Welsh, are doing good work among the Arapahoes. I confirmed four men near Yellow Calf's camp and had nearly a hundred Indians at the service. It was an impressive sight and one long to be remembered. Mr. Welsh acted as my interpreter, and from the attention of the Arapahoes I should judge he interpreted exceedingly well. I was the guest of Miss Briggs and Miss Ross and enjoyed my stay in their hospitable home immensely. All seemed to be deeply interested, and the result of such enthusiasm and devotion is certain.

On Monday we drove from the reservation to Riverton. Here I held service in the evening for the Rev. John Roberts. Through his efforts, a lot has been given us in Riverton, not far from the church, and on this lot I have erected a portable house which will serve very well as a home for a single man.

Moneta, from which I drove to Mr. John Love's ranch, lies about eighteen miles to the southward. It was here that the Rev. Theodore Sedgwick met the Phi Beta Kappa bride a year ago. Unfortunately, the bride was making a visit near Atlantic City, so I did not meet her; but I had the pleasure of meeting her husband. That night I returned to Shoshoni and in the morning took the



THE REV. LEONARD K. SMITH AND HIS
CATECHIST, HERBERT WELSH
*Our workers on the Shoshone and Arapahoe
reservation*

stage for Thermopolis, Basin and Greybull, where the Rev. M. Belknap Nash has been laying the foundations of our

work. I found the church in Thermopolis almost completed and the people most enthusiastic. In the evening I preached to an excellent congregation in the little hall which formerly was the town house. When I return to Thermopolis in a month or two I hope to be able to consecrate the church. The chancel and the vestryroom will be added at a later period, when the money is in hand.

At Greybull there seems to be much interest and a large congregation gathered in the Presbyterian church. We hope to build a hall to be used for secular purposes and on Sundays for services. Such a hall is much needed in Greybull. The hall desired can be built for about \$800 and will be adequate for all present needs, besides supplying a want very much felt in the town.

From Greybull I returned to Cheyenne by way of the newly completed C. B. & Q. road to Billings, and from there by way of Alliance and Sidney to Cheyenne. During this trip I travelled 430 miles by stage and about 2,500 miles by rail. The work is so varied that it is almost a continuous holiday. May the workers come to Wyoming in increasing numbers to enjoy this holiday!

REFUGEEING ON THE YANGTSE: EXTRACTS FROM LETTERS WRITTEN BY SOME OF OUR WOMEN MISSIONARIES

HANKOW, OCTOBER 15TH, 1911.

WELL! If four weeks ago when I went across the river to Wuchang I could have seen myself coming back in a native boat with four foreign ladies and fourscore Chinese, with no absolute assurance that I would ever see again any of my possessions except what I wore or carried in my hand-bag—if I had known it, my heart would have gone into my boots I'm sure. When the occasion came it wasn't there at all. We

weren't "fleeing for our lives"; the people along the streets were perfectly friendly as the motley procession went out, and even the soldiers at the gate, though they waved their swords and looked fierce, had no desire to injure us or the Chinese with us. A Manchu who tried to slip out after us was killed at once. This, of course, I didn't see.

There are lots of funny things in refugeeing. Don't you think an article in *The Ladies' Home Journal* would sound well—"How to Refugee in Style—Directions for Dressing and Packing"?

Directions had been given that we were to bring only what we personally could carry, and we followed that absolutely. Lots of people had more, and as a matter of fact we did get our servants out with us without difficulty. We left steamer trunks, which they are getting out now as the men go back and forth. Other things are in our drawers or out in the locked house. So long as the Government doesn't come and bombard, the compound is all right. . . . Deaconess Phelps is a good companion for refugeeing—sensible, level-headed, sees the funny side, is optimistic. We don't like it; only a school-boy could *like* it, but it is interesting, mighty interesting. You can't do anything except obey orders and be cheerful and keep calm, and determinedly not look beyond the present moment. I always knew the Psalms were full of deliverance from our enemies, but a night of fusillading over the hill, and a few more in expectation of riots, are wonderfully effective in making the Psalms poignant. Read Psalm 68; it belongs to the 13th morning, but I read it at night when a coolie riot was feared in the concession, and it seemed to have been written just for that night.

I wish I knew what was in the American papers. One thing I know: if there are disquieting reports many, many people are praying, and we are safe in God's hands.

OCTOBER 10TH, 1911.

In a week we have learned to take the most alarming rumors calmly. I'm not sorry to have had a city shelled over my head. A gunboat did throw a shell or so into Wuchang as we were coming out along the bund Thursday; not being used to shelling none of us were alarmed. During the bombardment a bullet came into Deaconess Phelps's bedroom. She carries it in her pocket as a souvenir. The wooden shutter was splintered where it came through. . . . The children were so good—little sheep, but good little sheep. We took out fifty in procession, two and two. No girl got panicky, or fussed or lost her place.

Each carried her *ba-fu*, her neat square bundle, and her Bible, and they all looked so neat and well cared-for. We are carrying the last seven with us to leave in Wuhu, and they are all in front of me as I write, wrapped in steamer rugs, for we insisted on their getting fresh air, and their clothes aren't warm enough in this wind. . . . The revolutionaries have certainly been friendly to the Sen Kwang Hwei. "You are an American," say the soldiers to Father Wood, who is staying on the compound, "Americans our brothers." We hear that several Boone boys went to General Li and remonstrated because a Manchu was killed on the edge of the Hankow concession, and told him that that wasn't the way to treat a prisoner of war in modern times. It is said also that in consequence the next Manchu taken was escorted to prison. I hope it is true. . . . We feel personally safe, for there seems no anti-foreign feeling, and the army is just now keeping good order. But you never know in China. I've always wondered if I would be courageous in case of danger, but, like other things, the calmness comes with need, not before.

OCTOBER 17TH, 1911.

. . . On board the *Belgravia*—not as grand as its name, being a German freighter offered to the refugees if they bring their own food and bedding. We have a servant, besides, and can at least get hot water, and you should have seen our tiffin set on a canvas cot on deck—baked beans, and tomatoes, cocoa, canned peaches and bread and butter. Doing pretty well for refugees. But what will we look like when we get to Shanghai? We sleep on deck and of course can't undress. Our only retiring-room is the huge space between decks, where cargo is usually stored. Then there are a motley crowd of women and children and our own Chinese girls with us. All our water must be carried in our own pitchers by the boy. Shanghai won't be pleased to see us. You know most of them down there think we up here people rather crazy, and all of us *know* we

wouldn't live anywhere else. I never expected to be so smitten with any place in three weeks as I am with the Wu-chang Compound and our house. It looked so nice and homelike just before we left it. But Mrs. Roots put things in a new light last night when we were leaving. We went in to say good-by and her farewell was "You will be so glad of this some day." We aren't suffering for our faith or our race, but we are given a chance to suffer *with* the Chinese, and I believe we will be glad some day.

OCTOBER 18TH, 1911.

We are refugees for sure! Going steerage passage on a freight steamer to Shanghai. For how long, we cannot tell. The Government may fall this time. Opinions are on both sides. Surely, a rebellion was never planned so surely and carried out, to start with, so successfully and easily, as this time, in China. The central and most western and southern provinces all turned over to the revolutionists at once, and of course it is more than the Government can cope with at first. I think there are great hopes of victory for the revolutionists, and that the war may be long and bitter. Perhaps we may have to leave China entirely. You needn't worry about us, if need arises, we will be sent to Japan. Our work is all broken up—our schools scattered and families fled miles into the country. It will mean the loss of this term's work, however decisive a battle might be fought at once. They say about eight-tenths of the population of Hankow have gone, and from the crowded condition of the boats for almost the past week, it may be true, not to mention trains and small launches, rowboats and overland wheelbarrows, etc. . . . The poor Chinese people are dreadfully frightened. Times of such violence are dreadful for their women and girls. It makes one's heart ache to think of the condition of China—floods, famine, pestilence and war—all within a year. But this may be God's hand, and I've tried to tell my women that all nations have

had to go through a time of war and hardship in order to gain their present condition of good government. I think there is a general hope, both among the Chinese and foreigners resident in China, that this may be the real struggle for liberty. What a problem it will be for the people to meet, if they do win, and if they have leaders wise enough to establish what they gain. We all need to pray for China as a nation and for our Christians that they may be steadfast in trial and be a light for their heathen neighbors.

SHANGHAI, NOVEMBER 5TH, 1911.

Oh, the horrors we could never have dreamed of that are being enacted in Hankow! The whole native city is destroyed by fire. The fighting has raged there for a full week. Our people still stick to their posts. Deaconess Phelps has written of some of the awful things. As she stood at the London Mission hospital door, an old woman, right by her side, had her arm blown off by a shell, and Deaconess Phelps held the arm while the doctors completed the amputation. They could give no ether. The smell of burning bodies on the battlefield was stifling. The cathedral has in it over seventy wounded soldiers. The whole city was a furnace, and no one knows whether anything between escaped or not. Foreigners are forbidden to go outside the limits of the concession. No one is in the post-office except Mr. Hyland; and the missionaries and business people go there between shots and more pressing things to sort mail. The shots have whizzed around the compound and all over the concession.

If you were here, I know you would be in Hankow helping. Here am I, dreadfully unhappy to be treated as if I were a baby and sent away. Sometimes I think I must go back at my own risk, but everyone here thinks I must obey and stay because I was sent. It is the hardest thing I have ever done. After the worst is over we shall need some people, whose nerves have not been shattered, to take up the work.



FORMOSA AND ITS PEOPLE

FEW people realize that the Island of Formosa became a part of the Japanese Empire as a result of the war between China and Japan in 1895.

Formosa is now inhabited by three races—the native savage people, Formosa people originally Chinese, and the Japanese.

The savage tribes are well-known head-hunters. They live in the mountains and are said to number over 200,000.

A few years after Formosa passed into the hands of the Japanese, the savages came down from the mountains and killed many people. A Japanese officer, anxious to find out the number of those murdered, put up a notice to the effect that he would give a pig for every head that was brought to him. He then provided a large number of pigs and the savages came, each bearing in his hand a human head. But there were not enough pigs to go around.

The accompanying picture was taken

at this time, and shows about twenty men, each one holding his dreadful trophy in his hand.

The present policy of the government toward these savages is to restrict them to certain mountainous districts, placing police guardians on the boundary, and if the savages come too near this limit they are to be shot and killed.

It is interesting and cheering to learn that the native Church of Japan—the Nippon Sei Ko Kwai—has recognized its missionary obligation to the inhabitants of Formosa. This church has its missionary society, maintained by contributions from the native churches and missions of the six districts, English and American. This society has now two missionaries working in Formosa, the Rev. Mr. Kitagawa, a priest at Taihoku, and Mr. Murata, a catechist at Tainan. Mr. Murata is assisted by the Rev. Mr. Yates, who is working at his own charges. It is hoped that the Church at Taihoku will before long become self-supporting.

But the missionary society is anxious to take up work among the savage head-hunters. There is already one village of civilized Christians among them, converted by an English Presbyterian Mission. The police guard is not required for this village.

The Rev. Mr. Hayakawa, rector of St. John's Church, Osaka, writes: "These head-hunters are also children of God, and if the Gospel is preached with patience surely they will become

good Christian people. I received a letter from a Christian young man whom I know well, saying that he had determined to offer himself for mission work among these head-hunters because his father was killed by them." So far no means have been found to send out this earnest young man, but it is believed that the time is coming when the missionary society of the Nippon Sei Ko Kwai will be able to begin work among these poor savages.

THE MOUNTAIN WOMAN

By Miss C. L. Davis

I HAVE been working for the past four years among the mountain women in the Blue Ridge. Of course, as a teacher, my first interest is in the children, and my first duty is to them; but the women have always seemed to me a most pathetic class, and as time has passed they have appealed more and more to my sympathies. They are so uncomplaining, so patient under conditions that spell unbroken drudgery, and they are so industrious.

The mountain code is that to the man falls mainly the food question, in supplying the staples; but the wife must clothe herself and the large family of children. She generally works along with him in the fields at all seasons of putting in and gathering the scanty crops, but this brings no money returns to her. To lay up a little store to buy clothes, she sells all the butter, eggs and chickens possible; gathers and dries every apple, gathers blackberries and dries them; picks up chestnuts and cracks walnuts and sells these; and all these things must be carried by them to the nearest store on their shoulders.

I have never forgotten one scene. In a little cabin with two rooms, I was ushered into the company room. There was a pile of walnut kernels on paper upon the floor, which seemed to me the most astounding size, for there must

have been nearly two bushels. The family consisted of an old man of ninety, whose hands were crippled with rheumatism, a wife of seventy and an adopted daughter not very strong; yet these had gathered and cracked out these kernels, at night after the duties of the day. In speaking of it the old woman said in a most pathetically patient way, "And oh, Miss Davis, I didn't git to the store, and I let them fall on me." The store in question was four miles off, but the falling of the price was the tragic part to her—and, indeed, it seemed so to me.

Married often at fourteen, these girls enter a life of drudgery, so absolutely shut in that at twenty-five they look almost any age, and worn and haggard at that. Yet it is strange to me to see their spring and eagerness for some change and pleasure. They will walk miles, carrying a heavy baby, to see a teacher's house; and it gives them distinct pleasure to go over it and see any improvements, however simple, that we may have contrived. After sitting several hours, they trudge away declaring: "It sure did me a sight of good!"

Of course, we always try to have some magazines, books or papers to give away, and as to quilt-pieces, in these we can always be sure we can give untold pleasure. The covering of the mountain beds

is almost entirely of quilts made by the women, and it is a distinct hygienic gain to encourage their renewal. But more than that even, their chief idea of pleasure lies in "piecing a quilt." To get a number of them around a big box of scraps is to see a happy, often merry crowd, whereas usually they are disposed to be almost dumb. Silk quilts and plush ones (as they call velvet), are treasured and slowly made for years, and handed down to their children as heirlooms.

I am sure it would be a great surprise to most people, as it was to me, to find how thickly settled the mountain region is. In Franklin county, Va., on the east slope of the Blue Ridge, where we are, every spring has a house hard by, and often two. Two hundred children could easily be gathered in within a radius of two miles of our school-house. We have 136 on the roll in one year, and this leaves out the many forbidden to us by

that queer sect—the "old," "hard-shell" or "primitive" Baptists, who consider that to teach a child anything from the Bible is wicked. I know by name many children who are not allowed to come to us.

Civilization, in many ways, is filtering in; but it is often the smears, it seems to me. Pasteboard shoes, gauze hats, shoddy materials and, worst of all, patent medicines. One woman asked me if she might be allowed to leave her baby on the teacher's bed while she went over to the school-house to the second-hand clothing bureau sale. I objected that the house would be locked up. "Oh," said she, "I don't give it its laudanum." "Laudanum!" I echoed, in horror. "Yes," she replied, "I couldn't git no time to do my work 'thout laudanum for my babies." Better far the mountain teas, though these have implanted such a horror of "tea" that I never offered it to our Auxiliary branch but once.

THE FAMINE IN CHINA

By the Reverend A. M. Sherman

THE famine in central China, to which has now been added the horrors of war, has produced a situation appalling in the extreme. Millions of people will be facing starvation and pestilence this coming winter, unless help is forthcoming. The terrible prospect of the worst winter known for forty years was already before the country, when there came the news of the cruel burning of Hankow by soldiery and the looting of Tsing-kiangpu and other cities. War and floods have combined to render millions of people shelterless and desperate with hunger.

Much of this suffering can be relieved, and in the famine district much can be done to prevent its repetition. The devastation has been wrought by the rivers breaking their dykes and overflowing the cultivated lands, producing widespread destruction of property and loss of life.

The summer crops have been destroyed, and as the areas submerged have all been regions where agriculture is the mainstay of the people, they will die in great numbers unless relieved.

Regions Affected

Roughly speaking, there are three great regions facing serious famine conditions. First, there is the region comprising the northern part of the two adjacent provinces of Anhwei and Kiangsu. This area, commonly known as the Hwai Valley, has had only one good year since 1906, passing through two severe famines in 1907 and 1910. The missionaries in northern Kiangsu and in parts of northern Anhwei report that the present conditions point to a worse famine this year than the great famine of 1907. The combined summer and winter crops have been less than one-third of the normal yield, and there is no reserve from



Begging for food

former years to fall back upon. The country was already greatly crippled by the succession of years of flood and famine, and the havoc wrought this year by another flood has created a condition indescribably serious. A section of land approximately 100 miles wide by 300 miles long, is the famine area here. Last year the distress became so acute that not only were the people obliged to sell their children, but after reaching a price so low as 40 cents (Mexican) for boys and \$2.20 (Mexican) for daughters sold to a life of vice, they ended by giving them away or exposing them. A missionary reports from southern Shantung that children were left by the score almost at the gate of the mission compound.

The second great region affected is the district around Wuhu, in the Yangtsze Valley. When the river was at its highest point, a great lake was formed, 250 miles from the sea, eighty to 100 miles in length and from thirty-five to forty miles wide, submerging rich land and destroying the property upon it. It is not expected, however, that the suffering here will be anything like as great as in northern Kiangsu. There are normal years to fall back upon, and as the waters subside there will be good land to which the refugees can return. But

there will be thousands of people with little or no reserve grain, who will have to depend on precarious chances of finding employment during the winter months, or starving. The Wuhu Sub-Committee estimate that there will be about 100,000 people who will be needing relief in the form of work.

In Hunan there has also been a year of prolonged and disastrous flood, with the water standing several feet deep over the plains. The Rev. T. J. Preston, of the Presbyterian Mission of Changteh, writes under date of October 9th as follows: "In my telegram I said 80,000 people were homeless. That is the very least estimate; 100,000 would be more correct. The homes of at least 20,000 have been completely washed away, and the water still floods the farms. One large section, about thirty miles square, with a population of about 10,000, is completely flooded and ruined. The dyke which protected it is riddled and it will be some years, if ever, before it is again populated."

These are but instances of the reports that come to the Famine Committee. One missionary writes from Zangzok in central Kiangsu that 130,000 people have no means of sustenance this winter. Between Hankow and Ichang similar conditions are reported. Families tried to save their live stock by driving them to higher places, until these, too, were sub-



Only leaves to eat

merged, or provender failed and the animals also perished.

Programme of Relief

It is to meet these conditions that the Central China Famine Relief Committee, of which Bishop Graves is the chairman, has been organized to issue an appeal to the Christian public for aid, and to distribute such aid when it arrives. They propose to give the relief in payment for constructive work done. They desire to make the relief permanent by real improvement wrought in their own sections by the people themselves.

In northern Anhwei and Kiangsu the greatest cause of famine is the flooding of the Hwai River. The committee realizes it cannot touch this problem with the funds that will be available, but it looks forward to nothing less than getting the Government to undertake this, as the ultimate end of its work. The Red Cross Society has already made an important contribution in this direction by sending Mr. C. D. Jameson to investigate the causes of these frequent disastrous floods and to indicate a practical method by which the Hwai can be controlled. The Central China Famine Relief Committee will use its influence to induce the Government of China to begin such works. Once the Government can be aroused to the great necessity of these engineering works, and will take them seriously in hand, there is good ground for hope that there will be not only a permanent relief of widespread suffering and the miserable consequences of frequent famines, but that great tracts of land, now of little use, will be thrown open to rich agricultural development.

The disturbed political conditions of China are greatly intensifying the suffering. Thousands of people have been thrown out of settled employment. Robber bands are improving the opportunity to terrorize and plunder, looting large cities, as well as defenceless villages. This is especially true in North Kiangsu and other famine districts, where the people have been rendered desperate by

years of distress. The devastation wrought in Hankow by the burning of the city has been appalling. Hundreds of thousands of people have been rendered homeless. Rich and poor alike have been hopelessly ruined and, as hostilities cease, will be flocking back to the ashes of their former homes, vainly seeking work and food. Business throughout the Empire has been paralyzed by the rebellion, and relief for China's destitute people must be looked for from outside. Rich Chinese have generously responded with aid in times past, and the committee expect help from some of them this year; but many of them are powerless to render assistance in the present financial crisis. Pressing appeals have come to the Famine Committee in Shanghai from Hankow, and it has undertaken the task of relieving those made destitute by the war, in addition to its difficult work of famine relief. Outside help is needed more than ever before, and the committee urgently solicits help from the philanthropic public throughout the world.

We are confident that when China's desperate need is realized and the aims of the committee are known, a generous response will be forthcoming. We ask you to do your part. Fifteen dollars gold, the committee estimate, will support one family in the flooded districts until the barley harvests in the month of May; and this \$15 will represent 10,000 cubic feet of earth removed, in digging irrigation ditches, widening mouths of rivers, etc. It will both save life and save land upon which life may be nourished in years to come. We may never have known what it is to be hungry and to have no prospect of satisfying its pangs; but thousands in China to-night are lying down on the bare, cold earth, facing the merciless winter without food, without clothing and without work, living on herbs or roots and the bark of trees until these fail; selling or killing their children and then themselves lying down to die. And the thousands will be millions by the time this appeal reaches our home lands.

MISSIONARIES AND WAR

The Rev. Dudley Tyng, who, with other members of our mission, has remained throughout the war in the city of Wuchang, calls attention to the influences which Christian missions have upon the conditions now prevailing.

THE comparatively civilized way in which this war has been conducted is really a tribute to the work of Christian missions, to those who have come here shod with the preparation of the Gospel of Peace. As a naval officer, who had been very skeptical as to the results of missions, said to me, "This is quite different from Boxer year. Keep on, and you may civilize these people yet."

Another way in which missionaries made themselves useful was in the saving of the lives of Manchus. In Ichang, for instance, Bishop-elect Huntington made representations to the Republican commander which resulted in the sparing of twelve Manchu women and children. In Wuchang the sexton of the Boone College Chapel made a daring rescue of a Manchu lady who was a teacher in Miss Byerly's school for Mandarin girls, conducting her from a street where the bodies of Manchu men, women, and even children lay scattered, across the city to Boone University. In the long procession of missionaries which the American Consul escorted out of Wuchang, together with Chinese workers, school girls and school boys, was the family of a Manchu student of Boone disguised as poor Chinese. They finally got to Shanghai, and the boy in gratitude wrote back

that he would never in his life go to any other school than Boone. The Manchu woman whom I mentioned above was also smuggled safely out, though only the prompt interference of missionaries saved a Chinese school girl from being bayoneted as a Manchu.

Certain Chinese gentlemen proposed the formation of a Red Cross Society to take care of the wounded. This was evidently a good thing for the missionaries to go into both for philanthropic and missionary reasons. Hence this proposition was accepted, and Dr. MacWillie became the president, with two other missionary doctors and two prominent Chinese as vice-presidents. So far this society has looked after nearly a thousand wounded taken from both sides, and will undoubtedly take care of many hundred more. For the two armies have everything wherewith to kill, but very little wherewith to cure. Thus is the symbol of the Christian Church and its meaning brought home to many in the evangelistic work which is going on in connection with the hospitals. Many of the soldiers say that they are going to join the Church as soon as the war is over. This in many cases, of course, does not mean very much, still we may take it as representative of the attitude of a considerable section of the Chinese nation in the near future. The Gospel of Peace is still doing valuable missionary work in wartime when all the regular means of propagation are at a standstill. "In this sign thou shalt conquer."

THE OUTLOOK OF JAPANESE BUDDHISM

A JAPANESE professor has just published an estimate of Japanese Buddhism in a magazine called *Shin Bukkyo*. This translation of parts of the article is taken from *The Mission Field*, of the S. P. G.

"When all allowances have been made for possible accretions, from the point of view of doctrine Buddhism to our

thinking surpasses Christianity and, as victory ultimately rests with the truth, we may so far regard Buddhism in its conflict with Christianity not without a certain amount of optimism.

"Unfortunately, however, the actual state of Buddhism in our country is far from encouraging. The law cannot propagate itself; there must be men to propagate it. Our friends in Europe who

are given to calculations in comparing the respective number of adherents of Christianity and Buddhism are greatly impressed by the overwhelming majority of the latter. In their statistics the number of Buddhists in Japan is represented as 50,000,000. But what remnant would be left of that 50,000,000 if you were able to reckon up only the *true* Buddhists—those, I mean, who have tasted the doctrines of the Law and follow it? If the Christians are not very numerous their faith is at least a reality to them. The professed Buddhists on the other hand have, except in a very few cases, no connection with or interest in Buddhism beyond the fact that their names are inscribed somewhere on temple registers.

"Then, again, the names of the thirteen great sects of Buddhism sound sonorously impressive; but in reality what are they all doing? Where are the works they are carrying on? Where are the fruits of their faith?

"Let it not be supposed that I take any satisfaction in drawing a dark picture of the condition of Buddhism at the present time. I do nothing of the kind, but I am unwilling none the less to rank among those self-deceiving optimists who will not face plain adverse facts. At the central temple of every sect energies are mainly devoted to maintain that temple in existence, and at every subordinate temple the same struggle to maintain itself is going on. Buddhist priests are not unfrequently represented as men who have nothing to do, who are comfortably clothed and have plenty to eat. The reverse picture is the truer one: Buddhist priests, especially in country places, lead a very hard life. They have not even the means to give their young scholars a proper education; they have not, in other words, the means to keep up their very schools. That they are driven as a consequence to neglect their proper spiritual work in order to raise funds is not to be wondered at. If they can do no other work they can only neglect school work to their peril, for no sect can

perpetuate itself unless it trains disciples in its particular tenets. But, as I have stated above, the very funds for their schools are failing them. How then can their proper work of spreading the teachings of their religion and of imparting a knowledge of the law to the world outside be going on?

"One may say further that the Buddhist faithful have lost all sense of duty in contributing to the propagation of their religion. They will give for repairs of a temple, they will give for the building of a portico, but toward the actual work of spreading their religion and ministering through it to the poor they will not give a cent."

As the opinion of a man whose sympathies are decidedly with Buddhism, the above extract is peculiarly significant, in the evidence which it gives of the comparative vitality of that religion and Christianity as they meet on the religious battle-ground of Japan. It is worth while to have had the Professor's admission that "if the Christians are not very numerous, their faith is at least a reality to them."

The quotation is also suggestive of the inevitable consequences to any religion which permits itself to become non-missionary. The picture which he draws of a Buddhist temple concentrating its attention upon its own existence is a warning to that spirit of parochialism which we regret to say is not confined to the Buddhists or to Japan. Nearer home may be found temples of that Teacher whose last command was that His followers should go into all the world and preach His Gospel to every creature, wherein are gathered men whose only serious religious purpose is confined to the worthy maintenance and continued success of their own parochial organizations. Let these take a lesson from the mouth of the Buddhist, and remember that even he conceives it to be "the proper work" of the priests of his faith to "spread the teachings of their religion and to impart a knowledge of the law to the world outside."

NEWS AND NOTES

THE annual Children's Number of THE SPIRIT OF MISSIONS is already in the press and will reach all its patrons by the first day of Lent. Any who have not already sent their orders should do so at once. We can confidently claim that it will be the most attractive number yet issued. Last year with the aid of the children of the Sunday-schools 150,000 were sold, and a goodly amount added to the Children's Lenten Offering, the children selling the copies of the magazine for ten cents, remitting five cents to us through the superintendent, or other person appointed for such purpose, and putting the other five cents in their mite-boxes. The same offer holds good for this year. Three copies will be sent to one or separate addresses for twenty-five cents. Address The Children's Number, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.



THE Rev. H. Percy Silver, secretary of the Department of the Southwest, has addressed a letter to the clergy and laymen of that department which is a strong plea for systematized missionary effort along the lines of the Forward Movement. "If we can ever bring our people to recognize their individual obligation to co-operate in the larger work of the Church," says Mr. Silver, "we will be able to give far in excess of the amount asked for by the apportionment." Roughly speaking that amount is \$39,000. If each of the 44,000 communicants in the Seventh Department could and would give five cents a week, and each Sunday-school pupil the same amount monthly, the gifts would amount to three times the apportionment. Mr. Silver urges mission study classes for men and women in all congregations, and the appointment of missionary committees in all parishes and missions. "Our aim must be to employ all; to challenge everyone to do something, and that something should be worthy of the cause."



The following official notice was put forth on November 10th by the Bishop of Shanghai:

OWING to the fact that the Government of the Manchu Dynasty has been superseded in this part of China, it is inappropriate for us to continue using the prayer for the Emperor and officials in Morning and Evening Prayer. The clergy are hereby authorized to omit this prayer and to use instead a special prayer in the time of civil war, which has been condensed from the similar form authorized for use in the District of Hankow and of which you will receive copies by this mail.



THE Rev. Dr. Manning, Rector of Trinity Parish, announced to the Board of Missions at its December meeting that plans had been made for using the duplex envelopes in Trinity Church and all its chapels.



THE Council of the Missionary Department of the Southwest will meet at Austin, Tex., on January 16th, 17th and 18th, 1912, instead of January 17th, 18th and 19th, as formerly announced.

THE series of Lenten Lessons for Sunday-schools issued for the past two years by the Rev. William E. Gardner, editor of the Sunday-school Department of THE SPIRIT OF MISSIONS, will be continued this year, the subject being the work among the Indians. A wonderfully attractive little book has been prepared, plentifully illustrated from photographs and pen and ink drawings, the latter by the Rev. Phillips E. Osgood. These lessons are intended for use on the first five Sundays in Lent. All the material needed for one course can be secured for fifteen cents. Address The Educational Secretary, Church Missions House, 281 Fourth Avenue, New York.



THE revised Hymnal put forth by the Presbyterian Board of Publication is most creditable. It is well arranged, following the Apostles' Creed and the Christian Year, and as a whole may be highly commended. The varied needs which a Hymnal must supply, both in public and private devotion, are met in this volume. At this time when there is a demand for a smaller Hymnal, it is interesting to note that this new publication contains over seven hundred hymns. The work of the printer and binder is excellent.



FOLLOWING upon the "World in Boston" and the "Orient in Providence" we now hear of "America in Yonkers." This represents the effort of the Missionary Education Movement to bring the impulse and inspiration of the missionary exposition into a greater number of centres. It was by the Woman's Home Missionary Association of Yonkers that this home missionary exposition was successfully carried out in that city in November. It produced a lasting impression. The several Christian bodies took different parts of the work, our own Church being responsible for presenting the cause of the immigrant. Our general missionary for the

Swedish work, the Rev. G. Hammar-köld, was upon the programme of speakers.



AT a conference attended by nearly all the clergy of South Dakota, both white and Indian, recently held in St. Mark's Church, Aberdeen, Church Unity, the Men and Religion Forward Movement, the obligation of the Church for Social Service, and the division of the white and Indian fields were discussed. The last-named topic engaged the attention of the meeting at great length. It was at last decided that the refusal of the House of Bishops to make separate jurisdictions of the white and Indian fields was a wise one. Many of the clergy had approved the plan for an Indian episcopate, but the Rev. Philip Deloria, the son of a Sioux chief, who has a large influence among his people, dissented from this view and succeeded in converting his white and Indian brethren. It was the opinion of many that a suffragan bishop for the Indians was the solution of the problem.

A committee consisting of the Rev. Robert Doherty, the Rev. E. Ashley and the Rev. B. S. McKenzie, appointed to canvass the possibility of erecting South Dakota into a diocese, was asked to report to the next convocation.



IN response to the invitation of the Laymen's Missionary Committee of Massachusetts, 260 men, of whom a majority were laymen, met at dinner in the City Club, Boston, on the evening of December 14th. Mr. Huntington Saville, chairman of the committee, presided and addresses by the bishop of the diocese, the Rev. Hugh L. Burleson, secretary of the Board of Missions and Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, were heard. A discussion of practical questions on the general topic of the relation of the layman to the Church's Mission brought to a close a particularly interesting and inspiring occasion.

A MIXED-UP CHRISTMAS

By the Reverend John W. Chapman

BY good rights Christmas should be either a very happy or a very wretched season. It is therefore with a sensation something like surprise that we discover the existence of a third kind—the mixed-up variety.

Our Christmas at Anvik, in the year of grace 1910, was of this type. The sensations began a month beforehand, when the proposal to raise \$50 as our share of the apportionment was brought to public session. The temperature at that time was but slightly below freezing. The air was soft and balmy. Nature itself seemed favorable to our hopes. There is a kind of ritual which prescribes the answer to such a proposal, in this community: "Huh!" (Silence.) "What for?" . . . "A-a-ah!" The latter expresses neither approval nor disapproval. Between the last two exclamations you have been busy explaining the nature of a contribution. The session concludes with, "Dunno! See what the rest think." Private monitions and public exhortations all end in the same way, and at the end of two weeks the thermometer registers 12 below zero.

Advent is to be signalized by a journey to the Chageluk; you will surely get some encouragement there. You go up on a fine day; the trail is good, the temperature is just right, the lunch that has been so kindly prepared for you at home is delicious, and you ride nearly all the way. Moreover, you have friends on the Chageluk. There is a warm welcome awaiting you from the schoolteacher, whose wife is glad to have you see the baby that has lately come to fill the home with delight. The prospector also opens his heart and his cabin. Surely, the Chageluk is a good place.

It is understood in the village that something is going on; a fire is made in the kashime (council house) and at

six o'clock there is public session again. The grievance committee have the floor first on local matters. Then comes the subject of the contribution. "Huh!" (You explain.) "A-a-ah! The bishop! A-a-ah!" They are favorable. A committee of two is appointed to work the matter up.

You go back to the prospector, and tell him about it. He is sympathetic. "Here is—No; have you got any silver? That's right; give me one and you keep the rest. If I should give them the whole of it when they come around, they would think that the white men were going to do it all. I'll give them only one, for a starter."

The next day is Sunday and the schoolroom is well filled. In the afternoon there is to be a service in a village a mile farther down the river. They have already heard of the proposal and the symptoms are not reassuring. There is a different spirit here, or else it manifests itself in a different and most disagreeable way, by irreverence at the service that calls for a pointed rebuke to the principal offender; you hope that it is effectual. You feel some assurance that it is so when you hear the next day that that man is not much of a favorite anyway.

You hope that you will have more encouragement at the village six miles down the river; some of your old scholars are there. You will haul your sleeping bag and provisions on a small sled that the prospector has lent you, for there is a good trail. But it is cold; thirty-seven degrees below zero; and just as you are starting the chairman of the committee for stirring up things waylays you to say that he thinks that it is no use trying to do anything.

How shall I tell of the wretched disappointments of the next two days?

A Mixed-up Christmas

Men who had sought my services for the marriage ceremony and for the baptism of their children turned their backs when I approached, or gave me a surly greeting. Some personal kindness was shown me but I received a welcome nowhere. The news of the proposal had preceded me and the decision had already been made. On the afternoon of the second day there was a council and I received a flat refusal. There was an explanation: most of the men of the village had been to a feast on the Yukon, given by a man who has the reputation of being a medicine man. The matter had been discussed there and the sense of the meeting had been dominated by two or three hostile spirits. The rest would have been disposed to help make up the offering; times have been good, and several would have been willing to give a day's work at cutting and piling wood which could be sold in the summer. It would have been easy to raise the \$15 that I asked of them, but those who were willing were too weak to resist the clamor of the rest. Sickened by the outcome of the conference, I made my preparations to go back to my friend's cabin by moonlight, but so much concern was expressed for my personal safety, on account of the cold, that I accepted an invitation to pass the night in the village. Nevertheless I neither ate nor drank in that place.

On my return to Anvik, two days later, I found that the village had been disturbed by a public brawl in which two of our communicants had taken part. Truly the outlook for Christmas was gloomy enough. Most of the men of the village were fifty miles away at a feast, and I doubted whether we would even have a congregation. Nevertheless our preparation went on. Mrs. Evans made great store of sandwiches, cookies and pies and Miss Graves and Celia worked heroically at the decorations, and late on Christmas Eve all was ready.

Long before dawn on Christmas morning came a note of good cheer. Our thanks are due to the friends at home, and especially to the ladies of the

Eighth Department, for the great abundance of Christmas gifts with which we were supplied. A surplus indeed overflowed to the school-house on the Chageluk. The children were never so well remembered, and we were glad of this, because their conduct has been so good. They have worked well with us to sustain the mission. After the excitement had subsided a little the church-bell was rung, but before the early service the custom of singing carols had been observed, though rather scantily.

A service of Holy Communion was held later in the morning in the village, for the sake of the infirm. Another note of gladness came with the reconciliation of a brother who has been delinquent. Half an hour before the public morning service the trail from the village was filled with people. Nearly all who were in the village appeared at the service. When the contribution was taken a new kind of music was heard in the church; it was the sound of silver in native hands. The cash contribution was \$37.25, of which \$21.25 came from natives. This was the first time that the native contribution had exceeded that of the whites. Besides this beaded work was contributed to the value of \$11, making the total of the native contribution \$32.25, and the grand total \$48.25. The amount is not large, but the deadlock is broken, and already notes of penitence have begun to come in from the Chageluk.

After the service full justice was done to the entertainment that Mrs. Evans had provided, and on the next day there was again a general attendance at the Christmas tree. Santa Claus appeared in person to grace this function, and later led the Virginia reel. One of the prettiest sights that it has ever been my good fortune to see at any Christmas celebration was the rush of the children to shake hands with the tall figure in the long, scarlet cloak with pointed hood, trimmed with white fur, beneath which shone the well-known features of the children's friend.

Truly, it was a mixed-up Christmas.



ST. JAMES'S CHURCH, PARISH HOUSE AND JAPANESE RECTORY

THE CROSS AT THE SHRINE OF ISE

MANY readers of THE SPIRIT OF MISSIONS saw and heard the Rev. Dr. Correll, when, in 1909, he was on furlough in this country. He was trying most earnestly to secure a proper equipment with which to carry on the Church's work in Tsu, where for many years he had been struggling along with only a hired house as church, school-house, parish house and residence. Through the generosity of the Church at home he carried back with him the amount for which he asked. It happened, however, that during the period of his furlough the prices of material and labor had greatly advanced in Japan, so that the gifts were not quite sufficient to complete the work, and \$1,350 more would be needed to clear the property.

Dr. Correll speaks of the location chosen for the new buildings as the finest in Tsu. On two sides the property faces public buildings and on the two others the old moat and the castle walls, so nothing can crowd in. In this public

place in the sacred city of the Goddess Ise these cross-crowned buildings proclaim the Christian message. The mission residence is in a high and healthful location, about fifteen minutes' walk from the church.

The nave of the church is 36x48 feet, with transepts 12x12, chancel and choir 21x24, and a vesting-room 15x18 feet. The seating capacity is 350 persons, and already it has been taxed. The parish house is 36x54 feet, and provides a large assembly room, class and kindergarten rooms; also rooms for a men's club and Woman's Auxiliary. These can, upon occasion, be thrown into the main room, making it possible to accommodate 800 to 1,000 people. It is hoped to take care here of Sunday-school, night school, kindergarten, clubs, etc.

On June 24th, St. John the Baptist's Day, the church was consecrated by Bishop McKim. It was necessary to hold the service on Saturday morning, which is not a favorable time for at-



INTERIOR ST. JAMES'S CHURCH

tendance, yet a crowded congregation was present. The sermon was preached by Dr. Motoda, of St. Paul's College, Tokyo.

"Two things," says Dr. Correll, "are now essential—more workers, and funds for utilizing the plant. We earnestly hope that the friends who have assisted us so far will continue their help so that not only the debt of \$1,350 on the mis-

sion residence may be cancelled, but that we may carry forward the work which the new buildings make possible. If properly supported now I am confident that the day is not far distant when we shall have a self-supporting parish in Tsu. The buildings have deeply impressed the people of the place, and they are expecting great things of us. Above all, do not cease to pray for us."



THE MISSION RESIDENCE

OUR LETTER BOX

Intimate and Informal Messages from the Field

Under date of November 14th, 1911, Bishop Roots sends additional information of conditions in China:

MR. WOOD and Mr. Tyng remained in Wuchang when the rest of the foreign staff left on October 12th. When it seemed possible that Wuchang might be bombarded, I consulted with them and also with Dr. Merrins, all of whom agreed that even in case of bombardment they would stay in Wuchang. This was primarily because they had work with the Red Cross Society—a hospital having been established just opposite the compound. On October 27th Admiral Sah gave notice of intended bombardment of Wuchang and Hanyang the next day at 3 P.M. Captain Knepper, of the United States steamship *Helena*, and our Consul-General Greene made provision for the women and children on board the *Helena* at 11 A.M. the next day, and a guard from the boat was left at the concession. Dr. Merrins, Mr. Wood and Mr. Tyng wished to stay in Wuchang, even though the city should be bombarded. Assurances were given by the leaders of the military operations of both sides that they would respect the Red Cross work and workers as far as possible. Dr. Merrins stated that he considered the risk of staying as one of those things which his profession required and that wild horses would not drag him out of Wuchang. The bombardment did not take place, and that evening the ladies returned to Hankow. Dr. Merrins, Mr. Wood and Mr. Tyng had 120 wounded soldiers under their care. It was a great relief to me—although at the same time they caused no little anxiety—that they themselves felt so strongly that they ought to stay. I have no heart to forbid them to do so. I cannot see that any other attitude toward the question would be right on my part, but my main feeling is one of gratitude to God for the courage and constancy of these three men, and I think you will share all this with me.

Nanking will perhaps be the capital of new China. The accompanying picture shows our present equipment there for evangelistic work—the preaching hall in a rented Chinese dwelling. An opportunity offers to purchase property at a very low price, and the opening for work is considered most promising—but the price is not in hand. Our missionary, the Rev. J. M. B. Gill, writes as follows:

THIS picture shows a small preaching hall which has been made by using the hallway of my Chinese dwelling. Here, while we are looking around for a suitable place for our permanent work, we are endeavoring, as far as we can, to spread the knowledge of Christ and His Gospel; and to make friends with our neighbors. On Wednesday and Friday nights we "chiang tao li," "explain the doctrine," to any who may come in. Our listeners vary in number from fifteen to fifty, and their quietness and attention are very encouraging. The cate-



chist, Mr. Lieo, labors very earnestly, preaching for nearly two hours at a stretch, his only relief being the few minutes in which the foreigner, being myself, tries to put to some practical use the little Chinese he has been able to learn. After the preaching is over any who seem really interested are invited into my study, where they satisfy their curiosity as to the foreigner and his belongings, and we try to get into closer touch with them. To the left of the preaching hall is a large room which has been fitted up and makes quite an attractive little chapel, quite large enough to accommodate our present church members. Here we celebrate the Holy Communion every Sunday morning and have the regular services of the Church.

With the kind assistance of two foreigners teaching in the Provincial College just across the road we have organized a Bible-class among the students, which meets Sunday mornings in the chapel; we hope this may be the means of bringing some of these young men into the Church, or, at least, of giving them some idea of Christianity and its teachings. Thus our Church has taken its place in this famous old Southern Capital, which is the translation of the name "Nanking," and we pray that by God's grace we may accomplish the work which He has given us to do in this city.

¶

The Rev. Nathan Matthews writes from Cape Mount, Liberia, under date of November 13th:

THE bishop was here about two months ago. We had a confirmation class of eighteen-nine boys, eight from the school, and nine girls from Miss Ridgeley's school. We have the cloisters around the church quite finished now, only waiting for the roof. We are at present at work on the infirmary, getting stone, etc. The masons have begun putting up the building; we hope to get it finished in about six months; you know things that take a week at home to do, take months here.

Am glad to say we have the lighting system in all the houses except the church. We have no fixtures for that.

I had to do all the plumbing myself with the big boys, and so far it is quite satisfactory.

Have had a lot of sick people on my hands lately—a woman with cancer of the breast, two men badly shot, had to cut off the finger of another, etc., etc.

The boys are doing well, except that, as usual, we have had a good many with bad sores during the rains. It comes, I think, largely from inherited bad blood.

I was feeling a bit run down after several doses of fever during the long rainy season, and made, a week or two ago, a short trip up in the Gola country. We have several Gola boys at the station. The trip was very interesting; took my medicine case along, and, I think, relieved a lot of suffering. Of course, there were a great many things I could not do, never having studied medicine. Had to sleep in mud-houses, often on a mud floor with only a mat under me, and lived off native food, which consisted chiefly of rice and palm oil. I took along my gun, as there is a large forest up there, and got lots of game. The trip did me much good, and now I feel quite well and strong.



The principal of St. Athanasius's, our Negro school at Brunswick, Ga., writes:

WHATEVER work is done here for my people should be done, it seems to me, with the ultimate view of their being reliable, responsible, self-supporting citizens. We may exhibit the results of our labors here and elsewhere in many different ways and with pleasing effects, but this desired goal will not be reached unless our whole attention is centred upon good character-building. This, I believe, is the whole root of the nation of character is to conduct one's self so as to keep the body from falling victim to the officers of the law. To my mind, character is necessarily the sum total of all we do and all we leave undone, our constraining and our restraining powers, our contributions and our indebtedness to society.

I feel more and more the necessity of dealing with the Negro as a real citizen of our country, and in his youth of giv-

ing him the attention and training required in the making of any model citizen. Because he has not centuries of culture, training and responsibility behind him, I think he needs more than ordinary care in his education, so that he may not be forever a ward of our great Nation and an impediment in its onward progress. I do not think that it is any special kind of education that he needs, *except education*; and that means any kind and all kinds which will produce in him reliability, a sense of responsibility and pride in supporting himself, as well as a way to do it.

¶

The Rev. Kishiro Hayakawa, rector of St. John's Church, Osaka, Japan, who is at present in this country endeavoring to interest the Church in his important work, writes as follows concerning the opportunity and urgent need in that great city of the Island Empire:

OSAKA is the second city in Japan, having a population of 1,250,000 souls. In commercial importance and manufacturing interest it stands first, and is the centre of the business world. Japanese trade with China, India and Eastern countries is carried on mostly through this city. The material things are always accompanied by invisible influence. You will see, therefore, how important a position is held by the city of Osaka.

There are seven Episcopal churches in this city. Three of these—Christ Church, St. Paul's and St. John's—belong to the American Church, and four others to the English Church. It gives me pleasure to say that all these three American churches and two of the English churches are self-supporting; that is, the congregations are maintaining their rectors and paying their own parochial expenses, besides giving their apportionment to sustain our own missionary society for Formosa.

Our church, St. John's, became a self-supporting church four years ago. We have ninety-seven actual communicants and 237 baptized members. It is the second largest congregation in the Kyoto district and the seventh in the whole Nippon Sei Ko Kwai. We have four

candidates for Holy Orders and three Bible-women from this parish. One of these candidates was ordained deacon on the second Sunday of October and is now the rector of Christ Church at Takata, in the Kyoto district. This church is also self-supporting.

There is no adequate church building in Osaka. The present Church of St. John was built nine years ago with old timbers. It cost only \$250, and contains but eighty-six seats. It was not intended to be used above two or three years. We need a much larger and a more suitable church building, containing seats for 350 persons. This is necessary, not only that we may worship God with an appropriate and dignified service, but for its missionary influence.

All three of our churches are small and inadequate. Every time when we have a special preaching meeting for unbelievers our church is crowded, even all aisles and passages and the chancel. Christians, even ladies, have to go out to give their seats to unbelievers, standing outside two hours on cold nights.

When Bishop Lloyd came to Osaka he said to me that it is a disgrace to our Church in the United States to be represented by such poor buildings in so important a city as Osaka. When I heard this, I felt very much ashamed, for I know that it was not because the Church in the United States had no interest in the Osaka mission, but because we did not make known to you the present condition of our churches and you had no chance to help us.

Our work in Osaka is very little known to this country, because all the ministers who are taking charge of the churches in Osaka are natives. If there were American missionaries in charge they would have appealed many years ago, and we should now have beautiful churches in our city.

For many years we have put forth our best efforts to support ourselves and to erect a suitable church. We have \$5,500 for the new building. But we need \$7,000 more to do properly what ought to be done.

THE EDUCATIONAL DEPARTMENT

Rev. Arthur R. Gray, Secretary

HERE has been a considerable amount of criticism in regard to the fact that this department charges for postage or carriage on books sold. Two explanations can be offered. The first that such is the regular habit of all publishers, who seldom include postage in the advertised price of a book. The second, that in our case we sell books so near to cost price that if we undertook to deliver them post-free, there would be a loss incurred. Now in so far as we have failed to state in all our advertisements and circulars that postage would be extra, we have, without doubt, made a mistake. In the future this will be corrected and the cost of postage will always be stated along with the cost of the book.

A N interesting volume has just been brought out by the Missionary Education Movement, Wilson's "The Church in the Open Country." Dealing as it does with such living problems as "Rural Decay and Repair," "Rural Morality and Recreation," "Co-operation and Federation," and dealing with these matters in a sympathetic and expert manner, it should prove a valuable addition to the bibliography of missions. The fact of the matter is that half of the objections which one hears against missions are based upon the conviction that the Church, in order to preach the Gospel to them that are far off, utterly neglects them that are near—the man in the rural community. Now that we as Church people do not propose to do this should be evidenced by the fact that we have refused to differentiate between domestic and foreign missions. They are for us co-ordinate and co-equal obligations. So far as this Educational Department is concerned, it demonstrates its interest in the home work by commencing its reorganized existence with a text-book treating only of the work at home. But we cannot be too careful to avoid accusations of overlooking our brethren in the country, and it is a splendid thing that the Missionary Education Movement has

brought out so good a book on this vital problem.

THE second edition of "The Conquest" will be out before this goes to print. Over 5,000 copies in less than four months! Surely that is a record, and an evidence of the fact that our people are hungry for material. It is to be regretted that there have been a few days between the exhaustion of the first edition and the completion of the second. But the last days have been marked by unusually heavy orders. This is, at all events, tremendously encouraging, and with the work growing at such a rate we only wonder how many of the next year's book on Japan will be needed to meet the growing demand for information as to what the Church is doing.

ONE subject of great importance is that of interesting men in mission study. It is yet to be proved that the "Study Class" is the best or the practical way in which to approach them. Whether it is or not, the first and foremost duty of the Educational Secretary is to find out and to put into operation some method by which the men of the Church can be brought to reading about her campaign. Unfortunately, the idea has got abroad that mission study is promoted with the idea of enlisting the ladies only. Some have even supposed that the Educational Secretary was appointed to serve the Woman's Auxiliary only! Letters have been addressed "The Educational Secretary of the Woman's Auxiliary." But if we were for one moment to allow the impression to become general that we did not look beyond the women of the Church in our efforts to disseminate information as to what it was doing; if we allowed men to suppose that they were not an object of the Educational Secretary's efforts, then the cause would be lost. By what right are the men to be relieved from knowing about and studying about the missionary propaganda? On the contrary, as the largest contributors to the support of the work,

are not they in duty bound to have the largest interest in and understanding of that work? Shall they be allowed to give to so holy a thing without taking the trouble to investigate and find out what it amounts to? So let it be very clearly understood, that though the Educational Secretary will always be only

too glad to have the honor and the pleasure of helping the women, still his first duty is to go along the line of greatest resistance and to seek ways and means by which Churchmen can be brought to study and to consider seriously the why and the how and the where of missions.

ACKNOWLEDGMENTS TO AMERICAN OFFICIALS

The following letters are of peculiar interest in connection with the recent experiences in China. They were sent on October 14th from Hankow in acknowledgment of the services rendered by the several gentlemen to whom they are addressed, in rescuing our missionaries from the besieged city of Wuchang. Each letter is signed by the secretary of the Bishop's Council of Advice:

*Commander C. M. Knepper, of U. S. S.
"Helena," Hankow, China:*

DEAR SIR—At a formal meeting of the Bishop of Hankow's Council of Advice, held on the 13th instant, I was instructed to convey to you on behalf of the entire American Church Mission the sincerest thanks for your efficient and ready assistance rendered on the 12th instant in connection with the removal and transportation of the girl students of St. Hilda's School, Wuchang, and the departure of the missionaries from that city. It was with no small sense of national pride and satisfaction that we witnessed the splendid readiness and prompt action of the American gunboats in port, and we feel that to you we are especially indebted for the protection on Thursday.

Kindly accept this expression of appreciation as a slight token of the gratitude felt by the entire American community of Hankow, of which this mission forms such a large part.



Consul-General R. S. Greene, American Consulate, Hankow, China:

DEAR SIR—I am officially instructed by the Council of Advice of the Bishop of Hankow to convey to you on behalf of the entire American Church Mission the sincerest thanks for the unusually capable and timely assistance which you rendered on the 12th instant in connec-

tion with the removal of the students and missionaries from Wuchang. We feel that your coming just before the present disturbances was nothing less than providential, bringing as you did such experience and capability as have enabled you to face the situation with such vigor and good judgment.

You may be sure of our appreciation of your successful efforts to enter the Wuchang city and the splendid outcome of your action in going personally to the scene of conflict. Kindly accept this letter as a partial attempt to assure you of our confidence in you and respect for you, even though we cannot adequately express all that we feel at this time.



*Vice-Consul-General N. T. Johnson,
American Consulate, Hankow,
China:*

DEAR SIR—On behalf of the entire body of missionaries in the American Church Missions, I am instructed by the Bishop's Council of Advice to convey to you the sincerest thanks of the Mission for your unfailing energy and effective services in connection with the protection of the Mission and of our missionaries in Wuchang.

From the night when the disturbances first began until the time when the foreigners reached Hankow safely, you repeatedly visited Wuchang at considerable personal risk, and did your utmost to effect an entrance into the closed city. Your alertness and active assistance have impressed us all, and I write to assure you of our firm confidence in our official representatives of the American Government in this port.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER FOUR

The Slave Boy Bishop

PLACE: Africa

TIME: 1809-1891

CHARACTERS: Adjai, the slave boy who later became a bishop

Hannah, his mother

SOURCE: Heroes of Missionary Enterprise (Field)

HAVE you ever read any stories about slavery? Our story this month takes us to the land of Africa. Here, years ago, cruel white men left their ships on the coast and went inland, raiding and burning the little villages of defenceless black people. Men and boys, girls and women were chained together and driven back to the coast. There they were huddled into the holds of ships, and amid sickness and despair were carried to America and sold to labor in the cotton fields of the South.

Over a hundred years ago, a little black baby was born in Africa. His name was Adjai. His parents belonged to one of the largest tribes on the west coast of Africa, in the Yoruba country.

One day the men-stealers entered his village and captured men, women and children, and drove them, chained, to the seacoast, and put them aboard ships to carry them to the slave markets. Adjai's family were among the captured ones. He was then a little boy about eleven years old, and he was separated from his father and mother and brothers and sisters. After a long, weary march and many days in a

crowded slave pen, Adjai was placed on board a slave ship, which fortunately was taken by a British steamer sent out to capture slavers. Adjai was placed in the home of some missionaries in the English Colony at Sierra Leone. Here he went to school and for the first time heard about Jesus Christ, and His love for all boys and girls. Adjai's story



SAMUEL ADJAI CROWTHER
The Slave Boy Bishop

somehow reached England, and an English clergyman arranged to pay for his tuition at the best school in Africa, at Freetown. Here, when he was sixteen years old, he was baptized and given a new name—the name of his good friend in England—Samuel Crowther.

In a few years friends took him to England for a year's schooling there. He was quick to learn and showed great skill in languages. He also mastered the carpenter's trade, and both of these acquirements were of great use to him in his later life.

When he returned to Africa he married a native Christian girl who, like himself, had been rescued from a slave ship. Together they established and carried on a very successful boarding school for Negro boys and girls, and in many ways devoted their lives to winning the people about the Niger River to Christ.

England was at this time most anxious to explore the Niger River; first, to put a stop to slavery in the interior of Africa, and also to start trade with the natives. Two missionaries were to be sent with the expedition and one of those chosen was Crowther. It was a long, dangerous journey, but Crowther's acquaintance with the language and customs of the people was a great aid. They passed through heathen countries, and Crowther tried to tell the chiefs and their people about Jesus, and aided as far as he could the sick and dying. His work on this trip showed the Englishmen who were with him that he

was far above the average Negro worker, and they wrote to England recommending that he be ordained to the ministry.

One day when he was preaching at Freetown, near where he was taken when rescued from the slave ship, he saw a very old Negro woman in the congregation who looked very sad and unhappy. Crowther spoke kindly to her, and she told him about her hard life as a slave and how all her children had been torn from her. "But worst of all was losing my little boy, Adjai," she wailed.

The son had found his mother and his life-long prayer had been answered. His mother became a Christian and took the name of Hannah, whose son was Samuel.

Many years of faithful service followed, and when, in 1864, West Africa was in need of a bishop, who should the House of Bishops in England choose; as best fitted for this responsible task, but Samuel Adjai Crowther. He was consecrated in Canterbury Cathedral before an immense audience, and until his death, at the age of eighty-two, in 1891, he labored unceasingly to win his people to Christ.

The Bishop of the Niger was once only a little African slave-boy. Christian people gave him a chance and he made the most of it. There are thousands of just such boys in Africa today, waiting for the boys and girls in our Sunday-schools to give them the chance to win all Africa to Christ.

A MISSIONARY LESSON

General Subject: "Twelve Places that Every Young Churchman Should Visit"

Lesson No. 5. "Church Education at the Head Waters of the Mississippi"

The material for this lesson is in the article on pages 24-30

The Course

This lesson is one of a series appearing in THE SPIRIT OF MISSIONS as follows: September, South Dakota; October, Kearney; November, Eastern Oklahoma; December, Wisconsin; January, Minnesota; February, North Dakota;

March, Oregon; April, Sacramento; May, San Francisco; June, Nevada; July, Utah; August, Arizona.

For a detailed description of the purpose and methods of teaching these lessons see the September number of THE SPIRIT OF MISSIONS, or send to the Church Missions House, 281 Fourth

Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. I.

Preliminary Steps

Read over carefully the article found on page 24. In your private devotions ask God's help on the great educational work of the West. Make clear in your mind that you desire to show the class: (1) The struggles that attended the small educational beginnings in Minnesota, and (2) the large results, with the far-reaching influences that have come because of the vision of pioneer educators and priests.

Read all the lesson material found here, regardless of the length of time to be devoted to the lesson. Hints in one division will often help in the teaching of another.

Read also pages 66, 87, 93 and 150 of "The Conquest of the Continent"; also pages 25, 26 and 27 of "The Conquerors of the Continent."

Aim

With all the material before you decide on your aim. Formulate it clearly in some such words as: I will try to show the class one of the great educational institutions maintained by the Church in the West.

Point of Contact

Draw out from the class the size of school that they attend, and compare with the beginning of the Church's work in Minnesota. Another *point of contact* can be made with the word "pioneer." Beside the pioneer who cuts down forests and builds log-cabins there is the priest-pioneer and the teacher-pioneer and the doctor-pioneer. Without all of these our great West could not have become what it is today. Note that all pioneers who have been remembered were men who worked with a great vision. They gave their lives for things that meant happiness and the upbuilding of lives in the knowledge of God. A third *point of contact* is the map. Turn to the one which you have cut from THE SPIRIT OF MISSIONS, September, 1911, page 736, and trace the journey from Wisconsin

to Minnesota, or from the Diocese of Fond du Lac to the Diocese of Duluth. Instruct the class as to the names of the bishops of the two dioceses.

I

A TEN-MINUTE LESSON ONCE A MONTH

Having used one or more of the points of contact, show the picture of the present buildings, and state that our visit to-day is to this beautiful school. Show pictures of the old building and tell as many incidents from the life of Breck as time and interest of the class dictates. Make much of the vision that Breck had, and then ask: How was the vision accomplished? Here introduce the character and accomplishments of Bishop Whipple. Show his picture and impress one or two of his characteristics, such as his ability to make Dr. Breck's dream come true; also his ability to so impress people that they would give him money for his work.

Close the lesson with a brief description of what we would see if we were in Faribault on a "School Sunday."

II

TEN-MINUTE LESSONS EACH SUNDAY

The material found in the lesson article, "Church Education at the Head Waters of the Mississippi," falls into four divisions. One of these divisions should be taken each Sunday for ten minutes. Introduce each lesson with review questions; some on the whole course and some on the last lesson. Weld the four separated lessons into one by reminding the class each Sunday of the title of the whole lesson.

THE OUTLINE

1. The Beginnings of Seabury

The headwaters of the Mississippi. Use a good map.

James Lloyd Breck and the first Communion service.

Try to shape in your own mind the plan that was in Mr. Breck's mind.

Describe the life of the school with only one scholar.

Impress the work of the pioneer: A big country, unpopulated, but with great possibilities. In the second of the above assignments, put a copy of "The Conquerors of the Continent" into the hands of the scholar and ask him to bring in an account of the life of Breck.

Have these and the following assignment worked out according to direction given in "Sunday-school Pamphlet No. 1," aiming to make the central point or picture in each section vivid to the class.

2. Bishop Whipple

The Life of Bishop Whipple.

Compare Bishop Whipple and Mr. Breck.

What did Bishop Whipple do for education at the headwaters of the Mississippi?

This is a section on a personality. There is not much material in the article about Bishop Whipple. Each teacher should search out more material in "The Conquest of the Continent," Chapter IV., and place that material at the disposal of the scholar to whom this assignment is made. This is a rare opportunity to make a great character live in the imagination of our Sunday-school scholars.

3. The Divinity-school

Where did the Seabury Divinity-school begin?

Why did men in the West enter the ministry?

Describe the circumstances that led to the founding of the School at Faribault.

Mention some of the other divinity-schools of the Church.

This is the place to make much of the life of Dr. Manney.

Bring also before the class the value of theological schools, and make the scholars know about the provision made by the Church to supply the priesthood with educated and well-equipped men.

4. Shattuck School and St. Mary's

What is the object of Shattuck School?

Describe the buildings.

Describe the life of the school.
Give an account of the founding of St. Mary's.

Describe a "School Sunday" in Faribault.

Do not let this lesson end without drawing the whole subject together. Impress the scholars with the great vision of Breck, the fervor of Bishop Whipple, and the sacrifice of many others who gave generously that the Church might be established at the headwaters of the Mississippi.

III

A FORTY-MINUTE LESSON ONCE A MONTH

With a whole Sunday-school period at his disposal, the teacher should use all the material given in the above section: "A Ten-Minute Lesson Each Sunday." The method of the treatment of the four sections would be changed; instead of the teacher doing most of the talking, the sections should be given out to four members of the class as assignments. Each should be provided with a copy of THE SPIRIT OF MISSIONS, and the outline of the particular section assigned to him.

The lesson should open with the review and *point of contact* questions, as have been suggested above. The scholars reporting on assignments should be assisted by the teacher asking such questions as would start the thought of the class and bring about discussion.

Pictures and Note-Books

At the conclusion of each of the above lessons the pictures should be mounted in the class books, and such other material as the members have brought.

Missionary Lessons for Lent

A new series of missionary Lenten lessons for Sunday-schools, prepared on the same plan as those on China and the Negro work, is now ready. The subject is our work among the Indians, and the title "The First Americans." The course was prepared by the Rev. Phillips E. Osgood, of Roslindale, Mass., and tested in his own school. Abundant illustrations are provided. Everything necessary to teach one class is contained in each book.

Single copies, 15 cents; per dozen, \$1.50.

Fifty copies, \$5.00, carriage prepaid.

Address postal card for further information to

**THE EDUCATIONAL SECRETARY
281 Fourth Avenue New York, N. Y.**

MEETING OF THE BOARD OF MISSIONS

December 13th, 1911

THE meeting of the Board of Missions held at the Church Missions House, New York, on December 13th, brought together 11 bishops, 12 presbyters and 13 laymen. The representative character of the attendance was well sustained. Members were present from every department except Department Seven. The Rev. R. W. Plant, elected for the Department of New England, took his seat, and the resignation of the Bishop of Nebraska was reluctantly accepted.

The meeting began as usual with a celebration of the Holy Communion at 10 o'clock. Bishop Lloyd was the celebrant. Special intercessions were made for the Bishop Coadjutor of Fond du Lac, whose attendance was prevented by serious illness, and for the people of China and the members of the mission staff there.

The first important item of routine business was the report of the Treasurer, which revealed a somewhat serious situation. In comparison with last year there had been a decrease of about \$4,000 in the offerings. At the same time the disbursements were \$11,000 greater. Emphasis was placed on the fact that early and prompt responses from the Church must be had in order to prevent a considerable embarrassment. If, however, the full apportionment is met for the year the work will be completed without debt.

The Board approved the election of Canon Bratenahl, of Washington, D. C., as Secretary of the Third Department, and the Rev. George C. Hunting as Secretary of the Eighth Department. The Rev. E. T. Helfenstein, chosen by the Council of the Third Department as its representative of the Board, declined his election.

At this meeting the Executive Committee for the ensuing year was chosen. It consists of the President of the Board,

the Bishops of Massachusetts, Indianapolis and New York, the Rev. Drs. Anstice, Alsop and Stires, Messrs. George Gordon King, Burton Mansfield, George Wharton Pepper, William F. Cochran and W. R. Stirling.

Early in the session the invitation of the Bishop and Churchmen of Chicago to hold the February meeting of the Board there, was considered and finally accepted. The meeting will take place on February 14th. This is the first time that the Board of Missions has held a session outside of New York. It is hoped that this may help to demonstrate the truly national character of the Board.

Among other items of business two were particularly cheering in view of the burdens which the Board is now carrying. The first was a request from the Diocese of East Carolina asking that its apportionment be increased from \$2,600 to \$3,600. The second was a similar request from the Diocese of Los Angeles, suggesting that the appropriation now made to it by the Board be decreased at the rate of \$300 a year, so that at the end of four years it would cease to be receiving aid from the general Church.

The Bishop of Cuba, as chairman of a deputation to Haiti, was authorized to proceed to that island the latter part of January, taking with him the Rev. D. W. Bland and the Rev. J. M. Lopez-Guillen, of Cuba; Mr. George Zabriskie, of New York, and Mr. E. G. Harris, of Havana.

In response to a memorial from the women of the Fourth Department, asking that a committee be appointed to investigate the work among the mountaineers and mill people of the South, the Board sent assurance of its conviction of the value and importance of such work, and of its hope to arrange, in consultation with the bishops concerned, for the visit of such a committee.

Permission was given to each depart-

ment to send a representative who should have a voice, without a vote, to the meeting of the Executive Committee where the annual appropriations are considered.

Before the mid-day recess the Board heard with great interest, from the Rev. A. R. Hoare, a report concerning his work at Point Hope, Alaska.

The work of the Board was resumed in the afternoon. China in the present crisis was naturally in the thoughts of all, and the following resolutions, offered by Bishop Doane, were unanimously adopted:

Resolved: That this first meeting of the Board of Missions since the outbreak of the revolution in China hereby conveys to the Bishops of Shanghai and Hankow, and to the members of the staff in the three districts, the assurance that the members of the Board, in common with many people throughout the Church, have had them much in their thought and prayers during the past two months.

That the Board has noted with gratitude the care taken by the bishops and the members of the respective Councils of Advice in securing the safety of members of the staff, of the pupils in the schools, and the Chinese Christians in the congregations.

That the bishops be requested to convey this message to all the missionaries, with an added expression of the Board's great appreciation of the fine spirit of steadiness and service manifested by members of the mission in trying times.

Another matter which created much interesting discussion was the report of the Committee on an Apportionment of Men. The idea of an apportionment of men as well as of money was first suggested by Bishop Graves, of Shanghai, five years ago, and was further emphasized by Bishop Brent, of the Philippines. Both these leaders of the Church felt the necessity for some more thorough and systematic method of en-

listing the men and women needed in their fields. At present there is great irregularity, both in the number of volunteers from year to year, and in the fields from which they come. It would make for greater efficiency in the work if the bishops in the field knew in advance how many recruits they might count upon for each year. Practically every mission station is at present undermanned; while the Church has more than 5,000 clergymen for her 930,000 communicants at home, she has only about one hundred in the foreign missions. In order to secure a sufficient number of men and women of the right quality the call needs to be presented more personally and systematically. Convinced of this truth, the Board adopted the following:

Resolved: That the Board of Missions, desiring to send to the distant missions not less than thirty-five new workers each year, and recognizing the importance of securing volunteers for missionary service from all parts of the Church, hereby calls upon the Church in the several Missionary Departments to secure volunteers for service abroad during 1911-12, if possible as follows:

Department No. 1.....	6
Department No. 2.....	9
Department No. 3.....	9
Department No. 4.....	3
Department No. 5.....	4
Department No. 6.....	2
Department No. 7.....	1
Department No. 8.....	1

Further Resolved: That the President of each Department Council is hereby requested, in consultation with the Department Secretary, to appoint a Recruiting Committee for the Department, to co-operate with the Board of Missions and with the Department Secretary, in securing the needed volunteers.

The Board adjourned at the close of the afternoon, to meet in Chicago, February 14th,

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 560 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Mt. St. Albans, Washington, D. C.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, P. O. Box 289, Berkeley, Cal.

China

HANKOW: Mr. John A. Wilson, of Wuchang.

Miss Elizabeth P. Barber, of Anking. Deaconess Edith Hart.

Japan

TOKYO: Rev. J. C. Welbourn, of Tokyo.

The Philippines

Rev. G. C. Bartter.

Mrs. G. C. Bartter.

Mrs. Anne Hargreaves.

Nevada

Right Rev. H. D. Robinson, D.D.

Utah

Right Rev. F. S. Spalding, D.D.

Virginia

Rev. George P. Mayo. (Mountaineer Work.)

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent of the American Church Institute, 416 Lafayette Street, New York.

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

The Rev. H. P. Corser, who sailed from Seattle by the steamer "Curaco" on November 24th, arrived at Wrangell on the 27th.

Miss Elizabeth M. Deane, Deaconess, having retired from the work in Alaska, left Nenana on August 14th, and after several delays, sailed from Skagway by the steamer "Jefferson" on October 14th, and arrived at Seattle on October 20th. She reached her home at Hoboken, N. J., on November 1st.

Hankow

The Rev. Walworth Tyng, who was appointed by the Executive Committee on September 26th, sailed from Boston by the steamer "Bohemia" on December 23d, and from Genoa January 26th by the steamer "Yorck" for Shanghai.

Mr. J. W. Fell, having been granted a leave of absence because of illness, sailed from Shanghai by a German Mail steamer on October 28th for London.

Kyoto

Mrs. John D. Reifsneider and little daughter, who sailed from San Francisco on October 11th, arrived at Kyoto on November 1st.

Miss Serena B. Laning, who sailed from London by the steamer "Malta" on August 26th, arrived at Osaka on October 22d.

Shanghai

The Rev. John G. Magee, who was appointed by the Executive Committee on June 13th, left his home at Pittsburgh, Pa., on January 9th, and, after filling engagements to speak in the Middle West and on the Pacific Coast, is to sail from San Francisco by the steamer "Mongolia" on January 23d.

Mr. S. E. Smalley, who sailed from Vancouver by the steamer "Empress of

Japan" on October 25th, arrived at Shanghai on November 13th.

The Philippines

At the request of Bishop Brent the Executive Committee, on December 12th, approved the employment of Dr. Benjamin Lafayette Burdette, formerly of Shelbyville, Tenn., as one of the staff at the University Hospital, Manila. He had been engaged in medical work in the Philippines previously.

Mrs. Robb White, Jr., returning after absence because of illness, with her three children left Tarboro, N. C., on December 10th, and sailed from San Francisco by the steamer "Siberia" on the 19th.

Miss Margaret P. Waterman, returning after regular furlough, is to sail from New York on January 4th for Bontok, via Europe.

Tokyo

At the request of Bishop McKim the appointment of Theodore Bliss, M.D., was approved by the Executive Committee at the meeting on December 12th. Dr. Bliss has been serving St. Luke's Hospital, Tokyo, for the past fifteen months.

Mr. Percy A. Smith, of Tokyo, was appointed, at the request of Bishop McKim, as a missionary teacher in St. Paul's College, at the meeting of the Board of Missions on September 27th, the appointment to date from April 1st, 1912.

The Rev. W. Frank Madeley and wife, who spent a portion of their furlough in England, arrived at New York on November 25th. Returning to Japan they are to sail from London on January 30th for Yokohama.

Wuhu

Miss Mary Reed Ogden, returning on regular furlough by way of Europe, sailed from London by the steamer "Minnewaska" on December 9th, and arrived at New York on the 19th.



SOME of the Church's work among the Indians in the District of Oklahoma is carried on among the Cheyennes on the south fork of the Canadian River, St. Luke's Mission, Whirl-

wind, is an isolated station nine miles from Fay, the nearest town, and that but a small place of 150 people. The Indian settlement in which the mission is located contains about 200 blanket Indians who live in tepees and still cling to many of the old-time customs. The Church day-school of forty-two pupils is effectively reaching some of the children. The girls are taught to keep house; the boys are instructed in the care of horses and other farm work, as well as being required to help in the garden and to make repairs about the mission. A sewing-class and woman's guild reaches the older people. Each day ends with an evening service which is called "chapel," although it is necessarily held in the schoolroom, which then becomes the reading-room, open until nine o'clock. In addition there is much work to be done in the homes in helping to improve conditions and to care for the sick. Whenever time serves there is opportunity for reaching out to other camps. Once a month a visit is paid to the large Government boarding-school at Chilocco, with 500 Indian pupils, of whom about 100 are members of the Church.

The only resident worker at Fay is Miss Harriet M. Bedell, who was trained at St. Faith's Deaconess House in New York. In spite of the isolation of the mission, it is not strange that there is no time for her to become lonely, in view of the multitude of duties pressing upon her. Occasionally she is helped by a visit from the clergyman in charge, the Rev. Sherman Coolidge, who lives in Enid and who is responsible for much other work among the Indians. Miss Bedell hopes that the time is not far distant when a man and his wife, either a clergyman or a layman, may be secured for the Whirlwind Mission, in order that the work among the men and boys may be carried on more effectively than she can care for it with all her other duties. Miss Bedell's hope is heartily seconded by Bishop Brooke and all who know the character and quality of her work.

THE WOMAN'S AUXILIARY

To the Board of Missions

ST. ELIZABETH'S SCHOOL OF NEEDLEWORK IN KYOTO DISTRICT

ORDERS, NOT GIFTS

By Sally Perry Peck

[We have received the price list of St. Elizabeth's School of Needlework, Kanazawa, Japan, Miss Sally Peck in charge of the school. This list advertises embroidered dresses, blouses, coats and underwear; drawn work, linen collars and cuffs and belts; babies' things embroidered and in drawn work; linen or gauze centre pieces, doylies and medalions.

The prices may be had from the list at the Auxiliary rooms in the Church Missions House, or from the school.]

ST. ELIZABETH'S is occupying the house which was formerly used for St. Anne's School. We are a kind of poor relation of St. Anne's, poor and proud. We do not wish to beg money, but orders for work. At the same time I want to thank the friends who sent us \$90 some little time ago. Indeed, we are grateful.

We are by no means poor in our quarters. The school-house is a Japanese building, which has been nicely repaired. It was in what seemed to be a hopeless mess, but now it is fresh and clean, the walls and floors showing to great advantage. It is delightfully situated, our garden bordering on the parade ground, a great open space, with the mountains beyond. The end of the school toward the parade is solid wall, but the back windows give a view of the everlasting hills "from whence cometh our help." These are snow-covered much of the time. There is a beautiful bamboo grove next to us. There is a good school-room downstairs, with a room for my study; above is the workroom, the room for the teachers opening from it. The workroom has windows the entire length of both sides. In the summer we can take out the whole side of the house, and so get all the air there is.

The school was opened on Monday in

Easter week, but the only flourish of trumpets was outside, the soldiers tooting away, out of tune and time.

When our bishop left, the income I had to depend upon was cut in half and some of the girls had to be sent away, among them two I was especially interested in, as they were the last comers. These were two little sisters whose mother begged me to take them after I had said I could take no more. One is the shape of a clothes' pin, done up tightly from neck to heels in her kimono, her hair twisted to a tight little knot on the top of her head. She looks only ten years old, but I believe she is fourteen. The older sister is three or four years her senior. Since the gift came, for which I am sending thanks, I have recalled these little girls. The younger is doing especially well in her lessons and Bible work. I sent them away the first of August, and they came to church and Sunday-school regularly all through the intense heat of August and September. They returned to the school in October. The ladies who were good enough to relieve my financial panic can feel that the two little Tanimura girls belong to them, for that money I shall keep to pay their expenses. I want very much to get work enough to be able to call in more younger children. The girls have done

many beautiful things and money is beginning to come in, so I do not feel quite so anxious.

The school assembles every morning at eight o'clock, when we have prayers and a religious talk, then half the girls go up-stairs to do sewing, while the other half have lessons in reading, writing, arithmetic, etc., from our native helpers. After these are finished, the others come down. There is an hour's intermission at noon, with fifteen minutes for play at

three in the afternoon. Beside the embroidery teacher, I have, as a helper, a graduate of St. Hilda's English School in Tokyo, a very sweet, young girl. She agitates my gasping little baby organ for singing in the morning, and teaches the three R's in the school.

On November 12th we had our first Baptism, the girl taking the name of Elizabeth, the name of our school. She is a very nice, sweet girl and a skilful worker.

A TRIP TO WOOSUNG

By Sarah H. Reid

W OOSUNG is one of the mission stations which Mr. McRae visits. It is on the Whangpoo River, fourteen miles out from the city, and is reached in about forty minutes by train. Its railway station is called Woosung Creek, and is the next after Woosung Forts where passengers for Shanghai and the interior leave the steamer, taking a launch or going by rail from there to Shanghai. How can anyone know on first arriving in China that almost within sight is one of the Church's missions? For there is nothing distinctive to mark the little compound, and the faithful congregation have not even the simplest church in which to worship. The Rev. Mr. Dzi lives there and has the services, but he is in Deacon's Orders only—one of the few catechists who have been ordained—and Mr. McRae or Mr. Li goes down once a month to administer the Holy Communion.

It was through Mr. McRae's kindness that Miss Nichols and I were able to visit the station, and I hope our account of the trip may interest our Auxiliary friends. We left with Mr. McRae about ten o'clock, and, going to the end of the line, remained on the train until on its return trip it came back to Fuh-tan University. There a member of the congregation met us, and had not he and Mr.

McRae been with us, we could hardly have found the chapel, for only the characters *Sung Koong We* give a clue to its use. Each Chinese house is more or less a walled city in itself, as there are no windows on the street side, and, like nearly all Chinese houses, this has a small courtyard into which you step from the street.

On the courtyard opens the guest-room, and there Mrs. Dzi served us with tea, as she did the members of the mission, as they also came. From there we went on into the schoolroom where the little boys and girls were sitting very quietly at their desks, with religious books before them. One small youth, however, was found to have his primer out, but he seemed too little to know very much difference between his books. The children have no backs to their seats, and we were astonished that they could be so good.

Promptly at eleven we went into another room for the service. The men sat in the front on regular chapel seats, while the boys sat on six by thirty-six inch planks nailed on four legs, commonly known to us as building-horses. The women sat in the back. As far as I could see, Mrs. Dzi was the only woman who could read, but the others had picked up many parts of the service, and came out quite strongly on the *Amens*.

One very superior lady took much pleasure in looking on Miss Nichols's English Prayer Book. Not being able to read either Chinese or English, it made little difference what kind of book she used. The little girls were comparatively few, there being but three in the school for boys. It was not necessary for Miss Nichols and me to worry about the responses, as the boys and men took it upon themselves to do all the leading, and I doubt if all we could both have said in Chinese would have been loud enough and plain enough to rise above the others. No boy choir was required, nor was any disciplining needed.

Coming back we had our first wheelbarrow ride to the station, as the train we then took does not stop at the end of the street. "Rocky road to Dublin" would be putting it mildly, and every time we came to a bridge or a broken

down place in the road, we had to jump off, both at the same time of course, and walk.

At the railway station a bright-looking young man engaged Mr. McRae in conversation, remembering at once, when he heard his Chinese name, that he was in charge of Grace Church in Shanghai City, near which he himself was born and educated. Apparently he did not obtain all the information he wanted, for he looked us up on the train, and that night came to the preaching service at St. Peter's, Sinza, some distance from his home. He said at first he was afraid his work as baggage-clerk would prevent his attending services. However, he has managed to come quite regularly at night, and has now been enrolled as an "inquirer." Was not this a real missionary ending to our trip?

THE WOMAN'S AUXILIARY AT KETCHIKAN

By Louisa Smart

ONE of my great desires has been to have a branch of the Woman's Auxiliary here, and at last that desire has been fulfilled.

When I first came I was told that instead of school on Wednesday afternoons, it was the custom to have a mothers' meeting of the native women. I was never satisfied with it; it seemed to lead to nothing outside of themselves; especially did this seem true, when after the meeting they brought their baskets to be traded for clothes. Not always, but very often, the trading was the principal thing.

In the summer I determined that I would make every effort to set apart one meeting every month for a missionary meeting. I talked Auxiliary and explained Auxiliary to every intelligent woman, and asked her to tell others. On the eighth of November four came, not enough to organize, yet enough to help spread the news. On the fifteenth we

organized with eleven members, and decided to meet every week. We learned two verses of the Auxiliary hymn. On November 22d there were more, and on November 29th was a most enthusiastic meeting. It was proposed then to give a "tea" on the following Saturday, charging 10 and 25 cents, the proceeds to be used to buy materials for sewing; the first sewing meeting to be January 3d; a sale to be held twice a year, one at Easter, and the other before Christmas, and all the money given to missions. We had our "tea" and we cleared \$5.60. I told them I would write you and ask for mite-boxes, prayer leaflets and other information about the Auxiliary. I do wish you could have heard how heartily they sang every word of 249. It certainly "gave my heart strength," to use the expression of our interpreter.

Perhaps our branch is rather broad in its scope, as it is to exercise the function of a Guild as well as an Auxiliary.

We have a "sick committee" which is

not only to report the illness of anyone, but also why any child is absent from school. We have a "sewing committee" and I find we shall also have to have an "entertainment committee," since the "tea" was such a success, and the husbands enjoyed it as much as the members. As there are three different tribes here, each tribe is to be represented on each committee. I did not have to bear the burden of the work of the "tea." I simply told the woman who proposed it that I would put the whole thing in her hands, and let her

arrange who should help her and what refreshments should be served. I went to the school-house at half-past seven Saturday evening, and found everything ready—even music provided; and as the evening progressed entertaining little musical games; also a few recitations—"The old woman who lived in a shoe," in three languages—English, Timshuan and Thlinget; "Baa, baa, black sheep," in English and Timshuan. Each entered into the fun, and nobody had to be "begged."

THE WOMAN'S NATIONAL FOREIGN MISSIONARY JUBILEE AGAIN

By a Missionary Participant and Observer

IN one of Dr. Crother's clever books, he pays his tribute to the sermons which contain such splendid illustrations, but which have nothing to illustrate! At first sight that seems to be the position of the Church in joining in the "Woman's National Foreign Missionary Jubilee." It is a splendid commemoration, but what is it supposed to commemorate? Certainly not the completion of a bare fifty years' work for women in the foreign field, for the Church has been sending her women representatives abroad for a much longer period than that; and surely not a jubilee over work by a woman's board, for the Church has no separate board for work among women.

"Why, then, should we join in this jubilee?" was the question asked by scores of loyal and devoted Church-women in every city where the Southern Jubilees were held. There were some who could give themselves no satisfactory answer to the question, and so felt constrained to hold aloof from the whole movement. But there were others, not a few, who felt that it was worth while to show their sympathy with any work undertaken in the Master's name, and who gladly entered into the spirit of the jubilee. So in all the fourteen cities

where the jubilees were held, beginning at Norfolk, Va., on October 10th, and closing at San Antonio, Tex., on November 24th, Churchwomen were found on the prominent committees, and in some cases even acting as chairman for the entire city. To those who thus unselfishly entered into this work there came abundant reward. In the first place, there was the inspiration which comes from numbers alone. Almost without exception, the mass meetings brought together the largest number of women that had ever assembled in that particular city in the interest of missions. It is an axiom that zeal kindles zeal, and the enthusiasm engendered by the mere presence of so many women all interested in one great cause was worth all that the jubilee cost. Then, there was an opportunity to see the work as a whole, and to hear messages from fields which we have never entered. No place and no aspect of mission work was neglected. A representative programme would include meetings on behalf of medical missions, special meetings for students, for business women and for the children, as well as for those already leaders in mission work.

But, best of all, the Church had the blessedness of giving as well as of re-

ceiving. Certainly it was not without significance that every member of the jubilee party was especially impressed with the meetings which were in charge of Churchwomen. It was admitted on all sides that they were not only the best planned but the most satisfactory (was it because they were the most reverent?) in execution. One thing seems clear—the popular prejudice against the Church is not so much because of her lineage or liturgy, as because there have been so many conspicuous instances where those incomparable gifts have not been used for the common good. In many cities, the jubilee brought to light hitherto unsuspected gifts for leadership. A true prophecy as to how those gifts will be used in the future would also be a true answer as to what the results of the jubilee shall be.

What contribution do meetings of this nature make to the all-important question of Church unity? There is, perhaps, no other subject before the public to-day on which it is so easy to be superficial—to say so much and to mean so little! But those who participated in the jubilee surely caught a new glimpse of the overwhelming need for Church unity, at the same time that it showed the long and thorny path we must tread before the goal is reached. It is not alone difference of belief that divides us from our brethren, but difference of vision and alas! difference of speech. Confucius says that "without knowing the force of words, it is impossible to know men." So long, for instance, as one person uses the word "creed" to denote the *eternal verities* of the Christian faith, and another uses it to denote the *eternal varieties* of the human mind, where shall we find our common standing ground? Over in China, at any conference, one of the most important committees is a Committee on Terminology, that we may understand the meaning of the words we use. Something of the sort will be required in America before we shall "with one mouth profess the faith once delivered to the saints."

THE DECEMBER CONFERENCE

THE nearness of the date of the December conference to Christmas Day probably affected the attendance, for but five dioceses were represented: Georgia by one officer; Long Island, one; Newark, three (one Junior); New York, ten (one Junior); Pennsylvania, one. Mrs. Biddle, of the Pennsylvania branch, presided.

The secretary reported attendance at a class held in Montclair, in which between 300 and 400 women had gathered for weekly meetings to study Dr. Speer's book, "The Light of the World," at whose last session she had been asked to give a ten minutes' talk on our Christian faith. She had also been invited to speak for two minutes at a service of intercession and thanksgiving called by one of the continuation committees in New York. Miss Lindley reported meetings attended in connection with the jubilee in the South and Southwest, among them a large and enthusiastic mission study class for our women in New Orleans.

From the different branches reports came: From Long Island of the effort to organize a committee of young women, and of study classes being under way; from Newark, normal study for Junior leaders; from New York, parish officers to increase the subscription list of THE SPIRIT OF MISSIONS, in one archdeaconry, a committee to confer with the parish leaders, and among the Juniors, a proposed meeting of the Junior leaders with visitors from neighboring diocesan branches; from Pennsylvania, a Junior Institute to be held in February; from Georgia, a successful day's campaign to increase the membership in the Auxiliary.

The difficulty of bringing country people to representative meetings of the diocesan branch was touched upon, and the suggestion made that a person able to go, but not wishing to do so, could provide means for others; that a woman might take two or three of her neighbors,

and in cases where no representation from a parish could be had, that reports of such meetings could be sent to absent branches as a piece of work undertaken by an extension committee of the branch.

Miss Lindley then proposed the following questions, to be considered in connection with the suggestion of a membership campaign at some time during the second and third weeks in January, made in the secretary's letter sent out in November: (1) Do you belong to a *parish* branch? (2) How many members in your branch? (3) How many women in the parish? (4) Why do you suppose there are so few women in the parish branch? (5) How do you get new members? (6) What methods for doubling membership can you suggest? (7) Will you undertake a campaign in the second and third weeks in January, and be ready to report on the result at the next officers' conference? (8) Should you think it advisable to have a committee in your branch to undertake this extension work? (9) If you do, what directions will you give such a committee?

In response to these questions it was found that all the diocesan officers who were present, with the exception of one spending the winter away from home, were connected as officers or members with parochial branches. They made reports as to the proportion of members in the parish branch to the number of women communicants in the parish, consulting the Church Almanac in order to find out what this membership might be. In answer to question four, it was said that often no definite effort is made to secure the individual women; people are not asked if they will connect themselves with the parish branch; excuses are made that they are occupied with other matters, and it is not thought important that they should take an active part in the distinctly missionary activities for which the Auxiliary stands. It was suggested that to get new members, watch should be kept upon new arrivals

in the parish and invitations be given while they are still strange and will welcome such evidence of interest.

The question of the campaign was brought forward, and the plan of selecting a number of women best qualified to do the personal work was discussed. The sanction and co-operation of the rector having been obtained, it was hoped he would furnish a list of the women to be visited, that he would give, in the church, in the parish paper, and otherwise, in advance of the visits to be made, notice that they are made with his hearty approval, and with his hope that the committee may receive courteous attention and sympathetic and general response. Those undertaking the work should pray individually and unitedly in preparation for it, and should prepare themselves to present the matter in the best way possible to the women whom they shall visit. All personal gifts should be laid under contribution, so that committees may be formed of women who, though too timid to speak themselves, could offer their carriage or automobile to save time and strength in making these visits, those with faith and enthusiasm, those with a knowledge of facts and ready with practical suggestions. By choosing the membership of the committees carefully, and by presenting the purpose of the visit in the way best to appeal to the person visited, much may be accomplished. The suggestion from Georgia was that a one-day canvass would be likely to succeed better than a one or two weeks' canvass, and that the plan had been found to work well to send out the committees two by two, each couple having a list of ten persons to visit.

The discussion of these questions was so unusually general, and conducted with so much animation and interest, that it was thought well to give questions to the officers present to be considered at the next meeting, on January 18th. At that time, the officers will be asked, first, to report whether or not a campaign had

been undertaken, or would be undertaken at any time during the second or third weeks of that month, and with what success. Following these reports, the subjects indicated below will be discussed:

What is an ideal branch?

How would you plan a year's work for such a branch?

Describe a model meeting.

AN AUXILIARY CANVASS

OUR November letter suggested an individual canvass of the women and girls of our parishes at some time during the second and third weeks in January. We want to enroll many new active members in the Woman's Auxiliary. One day's hard work may secure them. In some places, without delaying till January, something has been done. We print from letters received, and hope these extracts may stimulate to definite endeavor on the part of many branches.

We are sending out a letter to Diocesan Officers and a leaflet of suggestions for this work in parishes where the rector may approve the effort. Send for this leaflet—W. A. No. 19—and, if the work cannot be done in January, do it at some time before Lent.

NOTES FROM CANVASSES ALREADY MADE

Diocese of Albany—Our village was divided into districts and a committee of two assigned to each district, and while the membership was not doubled, it was increased, and very much interest aroused. Yesterday some women came to the sewing meeting who have not, as yet, enrolled themselves as members.

From the Diocese of Springfield—I promised to send you a report of our house-to-house canvass for the Woman's Auxiliary, and think there will be little more to say than can be told now. Of course many people were not at home, and some of our members did not try very hard. Still, I feel that it has been a good thing. So many heard of our work, and even if they never come, they know that we are alive, and many have

been pleased to be called upon. It will probably lead many to go to church who have not been there for a long time. As to actual additions, fifteen women, maybe more, have said that they will try to come to our monthly meetings. Two new ones have paid their dues for a year, and we have six new paid-up subscriptions to THE SPIRIT OF MISSIONS. Others have said they will take it, but have not yet handed in the money. I think it has been a good thing for ourselves. Our society seems much interested, and we are anxious to begin on a box where there will be sewing which we can do. I think the other branch in town was more successful than ours, but have heard nothing positive.

South Carolina—Charleston convocation comprises about one-third of this diocese. The vice-president, in office for the last six months only, has formed six new branches during that time there, and there are several more in process of formation.

There was a Jubilee meeting in Charleston in October, and in the week following a three days' campaign was held in the various religious bodies to secure new members for the missionary societies, with the result that over one thousand such members were secured. Of these two hundred and fifty-three were added to the Auxiliary in the city of Charleston alone. The membership before this time was three hundred and fifty-nine, so that by this campaign the membership was doubled within one hundred.

We are also securing isolated Church-women, debarred by environment from parish affiliation. I have gained twenty-four such women who, by payment of the twenty-five cents annual dues, have become members of the diocesan branch. They hope to help on the apportionment; they hold United Offering boxes, and I already have a report of three combining and sending a box, valued at about ten dollars, to Deaconess Carter in Alaska. In some cases the Auxiliary work is the only Church work they can affiliate in.

For instance, in a small town in this convocation, there are six Churchwomen. There is no Episcopal church, so they attend the Methodist and Baptist churches. These six are now corresponding with me, with regard to the formation of a branch of the Woman's Auxiliary. In this way the Auxiliary goes out and finds our Churchwomen, carrying many blessed privileges to them, and through them to others.

THE JANUARY CONFERENCE

THE January conference of diocesan officers will be held on Thursday, the 18th, from 10:30 to 12 o'clock, in the Church Missions House, New York City.

It is hoped that branches which cannot be represented by diocesan officers can have a representation from among the parochial officers or other members of the branch.

THE SPIRIT OF MISSIONS

MUCH interest is being shown by officers of the Woman's Auxiliary in increasing the subscription list of THE SPIRIT OF MISSIONS. Those interested in the matter will like to hear that about 2,500 copies of the magazine are being printed each month more than were printed at this date last year.

TRAINING FUTURE JUNIOR LEADERS

THE following is taken from a letter by the President of the Junior Department of Montana: "It seems to me that the greatest problem we have to solve in the Junior Department is the selection and training of future Junior leaders. If several girls from thirteen or fourteen to twenty years of age, whose spirituality and constancy recommend them for such an undertaking, were chosen to form a normal training class for Junior Auxiliary work, and given careful, sys-

tematic training for three or four years, with the thought kept constantly before them of the great privilege afforded them in thus preparing for the most important department of Auxiliary work, I believe that in a few years we would find the work of the Junior Auxiliary comparatively easy. Perhaps very few women capable and willing to take charge of the normal training-classes could be found now; in three or four years members of these training-classes would be ready for that work. If but one such training-class could be formed in a diocese, I think it would be well worth the effort. In time some of those given the normal training for Junior Auxiliary work would move, in all probability, to other parts of the state, so after a time we should have trained leaders in the various parishes and missions. What do you think of this plan? Would it not be well to have a course of study—prepared with the utmost care—arranged for such training-classes, to be used throughout the United States; so that the work would be uniform as far as possible? Would it not be well to have sets of questions carefully made out by a committee, and sent at stated times to those in charge of these normal training-classes throughout the United States, with a request that an examination be conducted, papers corrected and sent to said committees for their inspection? Would it not be well for certificates of proficiency or diplomas to be granted these young people when they have satisfactorily completed the course? Classes of boys might be formed in like manner to conduct Junior Auxiliary branches for boys after they have had the training necessary. It is very important that only those who will be deeply interested in this matter be requested to join normal classes for the work. The rector, Sunday-school superintendent and teachers can give helpful advice in regard to the selection of young persons for such arduous undertakings. We hope some work of this kind will be done in Montana this year."

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st to December 1st, 1911.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$203.95; *Sp.* \$2.00

ANNISTON— <i>St. Michael and All Angels'</i> : Gen.	10 00
BIRMINGHAM— <i>St. Andrew's S. S.'</i> : Gen.	175 95
CALERA— <i>Mission</i> : (Apportionment, 1910-11) Gen.	3 00
CARLOWVILLE— <i>St. Paul's</i> : "A Member," Sp. for rebuilding church at Aomori, Tokyo, \$1; Sp. for rebuilding hospital, Wusih, Shanghai, \$1..	2 00
COAL VALLEY— <i>Mission</i> : (Apportionment, 1910-11) Gen.	5 00
OPELIKA— <i>Emmanuel Church</i> : Gen...	10 00

Albany

Ap. \$440.02; *Sp.* \$54.50

ALBANY— <i>Holy Innocents'</i> : "DeWitt" (In Memoriām) scholarship, St. Elizabeth's School, South Dakota...	60 00
CAMBRIDGE— <i>St. Luke's</i> : (Apportionment, 1910-11) Gen.....	132 82
CHAMPLAIN— <i>St. John's</i> : Gen.....	27 55
COHOES— <i>St. John's</i> : Gen.....	18 50
HOOSAC— <i>All Saints'</i> : Dom. and Frn..	84 30
HUDSON— <i>Christ Church</i> : \$55.12, Wo. Aux., \$16, Gen.; Sp. for Bishop Griswold, Salina, \$20.....	91 12
LEEDON SPRINGS— <i>Church of Our Saviour</i> : Dom. and Frn..	7 00
MECHANICSVILLE— <i>St. Luke's</i> : Gen....	15 87
RENSSELAERVILLE — <i>Trinity Church</i> : Wo. Aux., Sp. for Bishop Gray, Southern Florida, for Seminoles.....	6 00
ROUSE'S POINT— <i>Christ Church</i> : Girls' Guild, Frn.....	4 00
SPRINGFIELD CENTRE— <i>St. Mary's</i> : Wo. Aux., Gen.....	15 00
WARRENSBURG— <i>Holy Cross</i> : Dom....	7 86
MISCELLANEOUS—Wo. Aux., offering	

at semi-annual meeting, Sp. for Bishop Brooke, Oklahoma..... 28 50

Arkansas

Ap. \$25.00

NEWPORT— <i>St. Paul's</i> : Junior Aux., Gen.	5 00
TEXARKANA— <i>St. Andrew's Mission</i> : Dom. and Frn., \$10; Junior Aux., Gen., \$5.....	15 00
WASHINGTON— <i>Grace</i> : Gen.....	5 00

Atlanta

Ap. \$468.85

ATLANTA—Wo. Aux., Golden Jubilee Meeting of Episcopal Churches in this city, Frn.....	335 10
ELBERTON— <i>Holy Apostles'</i> : Wo. Aux., Jubilee Offering, Forward Movement, Frn.....	8 75
MACON— <i>Christ Church</i> : Gen.....	125 00

Bethlehem

Ap. \$1,617.68; *Sp.* \$185.30

ALLEGTON— <i>Grace</i> : Gen.....	31 65
DRIFTON— <i>St. James's</i> : Gen., \$145.28; Sp. for Bishop Knight, Cuba, \$135.30	280 58
LAUREL RUN— <i>Log Chapel S. S.</i> : Frn.	15 75
MAUCH CHUNK— <i>St. Mark's</i> : Gen.....	1,000 00
READING— <i>Christ Church</i> : Gen.....	100 00
St. MARY'S: Gen.....	50 00
ST. CLAIR— <i>Holy Apostles'</i> : Gen.....	15 23
SHENANDOAH— <i>All Saints'</i> : Gen.....	10 00
WEST PITTSTON— <i>Trinity Church</i> : Gen.	20 00
WILKESBARRE— <i>St. Stephen's S. S.</i> : Frn., \$14.77; "St. Stephen's" scholarship, St. Hilda's School, Wuchang, \$50; "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, \$50; "St. Stephen's" scholarship, Cuttington Collegiate and Divinity-school, Africa, \$40; "St. Peter's" scholarship, Girls' High School, Kyoto, \$50	204 77

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		Colorado
MISCELLANEOUS — "Decimus, Central Pennsylvania," Gen.	25 00	<i>Ap.</i> \$66.14; <i>Sp.</i> \$119.75
Archdeaconry of Reading, Wo.		
Aux., Sp. for Bishop Knight, Cuba,		
Equipment Fund.....		
California		
Sp. \$5.00		
SAN MATEO—Miss Grace Ashton Crossley, Sp. for launch, Point Hope, Alaska	50 00	CANON CITY— <i>Christ Church</i> : Wo. Aux. (Apportionment, 1910-11), Gen. \$5, Wo. Aux., Missionary Tea, \$8.25, Sp. for launch, Point Hope, Alaska
"Anonymous" Sp. for launch for Point Hope, Alaska.....	5 00	"Anonymous" Sp. for launch for Point Hope, Alaska.....
CRIPPLE CREEK— <i>St. Andrew's</i> : Wo. Aux. (Apportionment, 1910-11), Gen.	5 00	CRIPPLE CREEK— <i>St. Andrew's</i> : Wo. Aux. (Apportionment, 1910-11), Gen.
DENVER— <i>Emmanuel Church</i> : Gen.		DENVER— <i>Emmanuel Church</i> : Gen.
St. Agnes's Guild, Sp. for launch, Point Hope, Alaska.....		St. Agnes's Guild, Sp. for launch, Point Hope, Alaska.....
St. Barnabas's: Sp. for launch, Point Hope, Alaska, \$5; Wo. Aux., Gen. \$11.83	10 00	St. Barnabas's: Sp. for launch, Point Hope, Alaska, \$5; Wo. Aux., Gen. \$11.83
St. John's Cathedral: Sp. for launch, Point Hope, Alaska.....	37 60	St. John's Cathedral: Sp. for launch, Point Hope, Alaska.....
St. Mark's: Wo. Aux., Gen.	72 66	St. Mark's: Wo. Aux., Gen.
St. Stephen's S. S.: Sp. for window for laundry, Point Hope, Alaska.....	4 00	St. Stephen's S. S.: Sp. for window for laundry, Point Hope, Alaska.....
Sunday-schools: Sp. for launch, Point Hope, Alaska.....	30 60	Sunday-schools: Sp. for launch, Point Hope, Alaska.....
Mrs. E. P. Robertson, Sp. for window for laundry, Point Hope, Alaska	18 00	Mrs. E. P. Robertson, Sp. for window for laundry, Point Hope, Alaska
K'LORENCE— <i>St. Alban's</i> : Gen.	15 00	K'LORENCE— <i>St. Alban's</i> : Gen.
PUEBLO—Mr. and Mrs. Gast, Sp. for launch for Point Hope, Alaska.....	25 00	PUEBLO—Mr. and Mrs. Gast, Sp. for launch for Point Hope, Alaska.....
STERLING— <i>All Saints'</i> : Gen.	22 70	STERLING— <i>All Saints'</i> : Gen.
Chicago	14 50	
Ap. \$1,048.04; Sp. \$100.47		
CHICAGO—Calvary: Wo. Aux., salary of Miss Langdon, Alaska, \$4; St. Augustine's School, Raleigh, North Carolina, \$1; St. Elizabeth's Hospital, Shanghai, \$1; Gen. \$11.....	10 00	BRISTOL— <i>Trinity Church</i> : Gen.
Church of the Redeemer: Gen. \$100; "H." Sp. for Chinese Famine Fund, \$1; Sp. for Aomori church building, Tokyo, \$1		ESSEX— <i>St. John's Memorial</i> : Gen.
Epiphany: Gen.		GREENWICH—"M. T.", Indian, \$5; Negro, \$5; Frn. \$5.....
Grace: Dom. and Frn.		HARTFORD— <i>St. John's</i> : Gen.
St. Barnabas's: Gen.		Trinity Church: Gen.
St. James's: Dom. and Frn., \$15.40; Evening Guild, Wo. Aux., salary of Miss Langdon, Alaska, \$10; St. Elizabeth's Hospital, Shanghai, \$5; Gen. \$10.....	17 00	LAKEVILLE—Hotchkiss School: Sp. for Rev. J. G. Magee, Shanghai, at his discretion
St. John's (Irving Park): Dom. and Frn.		LITCHFIELD— <i>St. Michael's</i> : Sp. for Bishop McKim, Aomori, Tokyo, \$30; Sp. for Bishop Graves, for famine fund, Shanghai, \$10.....
St. Paul's (Kenwood): Wo. Aux., Sp. for Building Fund of church, Aomori, Tokyo.....	102 00	MARBLE DALE— <i>St. Andrew's</i> : Gen.
St. Peter's: Sp. for Rev. H. P. Corser's work, Wrangell, Alaska.....	55 23	MERIDEN— <i>St. Andrew's</i> : Indian, \$6.15; Negroes, \$7.30.....
St. Simon's: Sp. for Aomori Mission, Tokyo	21 83	MILFORD— <i>St. Peter's</i> : Gen.
EARL C. SMITH, FORWARD MOVEMENT, GEN.	9 31	NEW HAVEN— <i>St. James's</i> (Fairhaven): Gen.
CHICAGO HEIGHTS— <i>St. Ambrose's</i> : Wo. Aux., St. Augustine's School, Raleigh, North Carolina.....	40 40	NORWALK— <i>St. Paul's</i> : E. L. S., Gen.
ELMHURST— <i>Elmhurst Chapel</i> : Gen.	26 02	POMFRET— <i>Christ Church</i> : (Apportionment, 1910-11, \$12.29; 1911-12, \$3.84) Dom. and Frn.
EVANSTON— <i>St. Luke's</i> : Dom. and Frn.		RIDGEFIELD— <i>Ridgefield School Chapel</i> : expenses students' work, Gen.
HINSDALE—Grace: Gen.		SAYBROOK— <i>Grace Parish</i> : Gen.
LAKE FOREST— <i>Church of the Holy Spirit</i> : Gen. (of which Wo. Aux., \$25)	3 00	SHARON— <i>Christ Church</i> : Gen.
SYCAMORE— <i>St. Peter's</i> : Gen.	25 00	SOUTH NORWALK— <i>Trinity Church</i> : Gen.
WINNETKA—"A Member of the Church Prayer League, Sp. for Bishop Rowe, Alaska	53 69	WAREHOUSE POINT— <i>St. John's</i> : Gen.
MISCELLANEOUS—Branch Wo. Aux., offering at semi-annual meeting, Sp. for maternity ward, St. Elizabeth's Hospital, Shanghai.....	28 56	WATERBURY— <i>St. John's</i> : Bishop Knight's work, Cuba, \$42.76; Gen. \$102.32; Sp. Bishop Knight, Cuba, \$30
	655 00	WATERTOWN— <i>Christ Church</i> : Work at Cordova, Alaska
	10 00	WEST HAVEN— <i>Christ Church</i> : Wo. Aux., A. C. L., Sp. for Bishop Knight, Cuba
	5 00	WESTPORT — <i>Holy Trinity Memorial Church</i> : St. Paul's Industrial School, Lawrenceville, Southern Virginia, \$50; Bible-women in China, \$50; "Wm. L. Coley" Scholarship, St. John's School, Cape Mount, Africa, \$25; Gen. \$25
	78 27	MISCELLANEOUS— <i>Litchfield Archdeaconry</i> : Sp. for Rev. A. B. Hunter, for Julian A. Simkins, St. Augus-

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tine's School, Raleigh, North Carolina	50 00	LEWISTON— <i>St. Mark's</i> : Gen.....	25 00
		SHAMOKIN— <i>Trinity Church</i> : \$12.70, S. S., \$2.05, Gen.....	14 75
Dallas			
<i>Ap.</i> \$135.00; <i>Sp.</i> \$6.00			
FORT WORTH— <i>St. Andrew's</i> : Wo. Aux., work among Indians, South Dakota	10 00		
<i>Trinity Church</i> : Gen.....	125 00		
TEXARKANA— <i>St. James's</i> : Wo. Aux., Sp. for Sister Hughetta, Sewanee, Tennessee	6 00		
Delaware			
<i>Ap.</i> \$28.37	28 37		
GEOGETOWN— <i>St. Paul's</i> : Gen.....			
Duluth			
<i>Ap.</i> \$94.60			
CROOKSTON— <i>Christ Church</i> : Gen....	1 50		
DULUTH— <i>St. Paul's</i> : Gen.....	51 00		
HIBbing— <i>Christ Church</i> : Gen.....	21 00		
MELROSE— <i>Trinity Church</i> S. S.: Mite- boxes,* Gen.....	5 35		
PAYNESVILLE— <i>St. Stephen's</i> : Gen....	15 75		
East Carolina			
<i>Ap.</i> \$55.31; <i>Sp.</i> \$10.00			
ATKINSON— <i>St. Thomas's</i> : Gen.....	2 50		
ELIZABETH CITY— <i>St. Philip's</i> S. S.: Gen.....	3 50		
PLYMOUTH— <i>Grace</i> S. S.: Gen.....	18 31		
SNOW HILL— <i>St. Barnabas's</i> : Gen.....	15 00		
WASHINGTON— <i>St. Peter's</i> S. S.: Sp. for Aomori, Tokyo.....	10 00		
MISCELLANEOUS—Wo. Aux., Gen.....	16 00		
Easton			
<i>Ap.</i> \$36.27			
ELKTON, CECIL Co.— <i>Trinity Church</i> : Gen.....	1 00		
CHESTERTOWN, KENT Co.— <i>Emmanuel Church</i> : Gen.....	15 00		
QUEEN ANNE AND TALBOT Co.— <i>Wye Parish, St. Luke's</i> (Queenstown): Gen.....	10 00		
SOMERSET Co.— <i>St. John's</i> (Crisfield): Gen.....	1 09		
SOMERSET Co.— <i>St. Paul's</i> (Marion)..	3 08		
TALBOT Co.— <i>Christ Church</i> S. S.* (Easton): Gen.....	6 10		
Erie			
<i>Ap.</i> \$21.14			
KINZUA— <i>St. Luke's</i> : Gen.....	2 50		
MISCELLANEOUS—Wo. Aux., Gen.....	18 64		
Fond du Lac			
<i>Ap.</i> \$35.58			
FOND DU LAC— <i>St. Paul's Cathedral</i> : Gen.....	19 92		
SHEBOYGAN FALLS— <i>St. Peter's</i> : Gen..	15 66		
Georgia			
<i>Ap.</i> \$4.00; <i>Sp.</i> \$8.18			
BELFAST— <i>Mission</i> : Gen.....	3 00		
SAVANNAH— <i>St. Michael's Chapel</i> : <i>Christ Church Parish</i> , Wo. Aux., Sp. for Rev. Robb White, work in Philippine Islands.....	8 18		
TARBORO— <i>St. James's</i> : Gen.....	1 00		
Harrisburg			
<i>Ap.</i> \$229.75			
COUDERSPORT— <i>Christ Church</i> (Appor- titionment, 1910-11): Gen.....	15 00		
LANCASTER— <i>St. James's</i> : Gen., \$150; Mrs. Appel, medical missions in Alaska, \$25.....	175 00		
Indianapolis			
<i>Ap.</i> \$209.10			
INDIANAPOLIS— <i>All Saints' Cathedral</i> : Gen.....		50 00	
<i>Christ Church</i> : Gen.....		125 00	
<i>St. David's</i> : Dom. and Frn.....		34 10	
Iowa			
<i>Ap.</i> \$67.50			
DES MOINES— <i>St. Paul's</i> : Dom. and Frn.....		67 50	
Kansas			
<i>Ap.</i> \$78.05; <i>Sp.</i> \$18.00			
BURLINGTON— <i>Ascension</i> : Rev. W. H. Haupt, Gen.....		4 50	
INDEPENDENCE— <i>Epiphany</i> : Gen.....		6 30	
JUNCTION CITY— <i>Covenant</i> : Gen.....		8 00	
KANSAS CITY— <i>St. Paul's</i> ; Wo. Aux., Sp. for Rev. Mr. Maslin for Cath- edral School, Hankow.....		18 00	
LAWRENCE— <i>Trinity Church</i> : Gen.....		1 25	
LEAVENWORTH— <i>St. Paul's</i> : Gen.....		3 00	
TOPEKA— <i>College of Sisters of Beth- any</i> : Gen.....		15 00	
WINFIELD— <i>Grace</i> : Gen.....		40 00	
Kansas City			
<i>Ap.</i> \$25.00; <i>Sp.</i> \$15.00			
KANSAS— <i>St. Mary's</i> : Wo. Aux., Sp. for St. Andrew's School, Sewanee, Ten- nessee.....		15 00	
<i>Trinity Church</i> : Wo. Aux., Gen.....		20 00	
MARSHALL— <i>Trinity Church</i> : Gen.....		5 00	
Kentucky			
<i>Ap.</i> \$488.76			
LOUISVILLE— <i>Christ Church</i> : Frn.....		315 26	
<i>St. Andrew's</i> : Frn., \$75; Gen., \$88.50; Jubilee of Missions, Gen., \$5.....		168 50	
UNIONTOWN—J. H. D., Gen.....		5 00	
Lexington			
<i>Ap.</i> \$130.40			
ASHLAND— <i>Calvary S. S.</i> *: Gen.....		1 40	
FRANKFORT—Mrs. C. C. Penick, Gen., \$50; Sp. for support of a girl in Mr. Ishii's Orphanage, Tokyo, \$30.....		80 00	
NEWPORT— <i>St. Paul's</i> : Gen.....		37 50	
PARIS— <i>St. Peter's</i> : Gen.....		6 50	
MISCELLANEOUS—Wo. Aux., Jubilee of- fering, Forward Movement, Gen....		5 00	
Long Island			
<i>Ap.</i> \$293.31; <i>Sp.</i> \$95.83			
ASTORIA— <i>Church of the Redeemer</i> : Gen.....		50 00	
<i>St. George's</i> : Wo. Aux., Sp. for sew- ing-teacher's salary, St. Augustine's School, Raleigh, North Carolina....		5 00	
BROOKLYN— <i>All Saints'</i> : Gen.....		15 00	
<i>Christ Church</i> (Clinton Street): Wo. Aux., Sp. for sewing-teacher's sal- ary, St. Augustine's School, Raleigh, North Carolina.....		2 00	
<i>Church of St. Mark</i> (Eastern Park- way): Dom. and Frn.....		22 35	
<i>Grace S. S. (Heights)</i> : Sp. for Rev. G. P. Mayo's work among mountain- eers of Virginia, \$15; Sp. for St. John's University, Shanghai, paying debt on hospital property, \$15; Sp. for Rev. J. McVickar Haight for pews in St. John's Church, Powell, Wyoming, \$15.....		45 00	
<i>Grace</i> (Eastern District): Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina		1 00	

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<i>St. Ann's:</i> Wo. Aux., Sp. for famine sufferers, China, \$5; Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2.		Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow.....	54 02
<i>St. George's:</i> Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	7 00	<i>St. Paul's:</i> Gen., \$200; Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow, \$169.60; Japan, \$28	
<i>St. James's:</i> Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	4 00	<i>Trinity Church Chapel:</i> Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow.....	397 60
<i>St. Jude's:</i> Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	8 00	<i>Trinity Church:</i> Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow.....	1 00
<i>HICKSVILLE—Holy Trinity Church:</i> Gen.	2 00	<i>Trinity Church:</i> Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow.....	175 08
<i>HOLLIS—St. Gabriel's:</i> Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina	138 75	Woman's Missionary Jubilee, toward appropriation for Training-school for Bible-women, Hankow.....	16 61
<i>MANHASSET—Christ Church:</i> Gen....	5 00	<i>THIBODEAUX—St. John's:</i> Dom. and Frn., \$25; S. S., \$3.75, Dom.....	28 75
<i>OYSTER BAY—Christ Church:</i> Gen....	2 50		
<i>MISCELLANEOUS—Girls' Friendly Society of Long Island,</i> Sp. for support of a nurse in University Hospital, Training-school, Philippine Islands	1 00		
	10 00		
	54 71		
		Maine	
		Ap. \$35.00	
		<i>GARDINER—Christ Church:</i> Gen.....	35 00
		Marquette	
		Sp. \$10.00	
	15 83	<i>MARQUETTE — St. Paul's Cathedral: Girls' Friendly Society, Sp. for scholarship for girl in Mission School, Rutherfordton, Asheville....</i>	10 00
		Maryland	
		Ap. \$865.68; Sp. \$235.00	
	20 00	<i>ALLEGHENY Co.—Emmanuel Church (Cumberland):</i> Gen.....	30 00
	50 00	<i>ANNE ARUNDEL Co.—All Hallows' Parish (Davidsonville):</i> Sp. for the work of Miss Susie Karcher at Guadalajara, Mexico.....	25 00
	45 00	<i>BALTIMORE CITY—“H. W. A.”</i> Sp. for Rev. Mr. Ancell, Shanghai.....	10 00
	31 01	<i>Christ Church:</i> Gen.....	500 00
	5 00	<i>BALTIMORE Co.—Reisterstown Parish (Glyndon):</i> Gen.....	80 68
	39 44	<i>St. James's (Monkton):</i> Rev. James F. Plummer, Gen.....	1 00
	1 80	<i>St. Timothy's (Catonsville):</i> \$75, S. S., \$25, Wo. Aux., \$24, Gen.....	124 00
		<i>Trinity Church (Towson):</i> Wo. Aux., St. Elizabeth's School, South Dakota	125 00
		<i>HOWARD Co.—St. John's (Ellicott City):</i> Wo. Aux., Frn., \$2.50; Indian, \$2.50.....	5 00
		<i>MISCELLANEOUS—Branch Wo. Aux., Jubilee Offering, Forward Movement, Sp. for St. Hilda's School, Wuchang, Hankow</i>	200 00
		Massachusetts	
		Ap. \$1,591.41; Sp. \$951.30	
	7 22	<i>BOSTON—All Saints':</i> Dom. and Frn.. <i>Emmanuel Church (West Roxbury):</i> Gen.....	200 00
	33 75	<i>St. James's (Roxbury):</i> Sp. for Porto Rico Church Extension Fund.....	25 00
	17 20	<i>St. Mark's (Dorchester):</i> Gen.....	5 00
	3 00	<i>St. Peter's (Jamaica Plain):</i> Gen.....	54 34
	24 60	<i>St. Stephen's:</i> “R. A. B.” Sp. for Rev. I. H. Correll, Tsu, Kyoto.....	10 00
	68 42	<i>Trinity Church:</i> “A Member,” Wo. Aux., Sp. for insurance dues of Rev. Mr. Lund, Wuhu.....	50 00
	36 00	“A Friend,” Sp. for expenses of T. L. Tsen, Hankow.....	50 00
	5 00	Mrs. Loring, Sp. for Bishop Hare Memorial Fund for endowment of All Saints' School, Sioux Falls, South Dakota.....	100 00
	2 14	“Communion Alms,” Gen.....	50 00
		<i>BROOKLINE—Mrs. G. B. Dexter, Gen..</i>	25 00
			2 00

Acknowledgments

CAMBRIDGE— <i>Christ Church</i> : "A Member," Gen.	3 12	St. Margaret's School, Boise, Idaho, \$5; Sp. for Bishop Horner, Asheville, \$1; Sp. for Miss Routledge, Philippine Islands, \$5; Sp. for Widely Loving Society, Osaka, Kyoto, \$3.
St. James's S. S.*: Gen.	104 80	St. Mark's: Boys' Branch, Junior Aux., \$6, Girls' Branch, Junior Aux., \$9, Gen.....
St. John's S. S.*: Gen.	165 00	St. Stephen's: Junior Aux., Alaska, \$3; St. James's Hospital, Anking, Wuhu, \$1; Sp. for Bishop Horner, Asheville, \$2; Sp. for Widely Loving Society, Osaka, Kyoto, \$3; S. S. Primary Department, Sp. for Nevada, \$3.....
CONCORD — Rev. and Mrs. Smith Owen Dexter, Sp. for a new church for the settlement, Manila, Philippines.....	6 00	GRASS LAKE— <i>St. Mary's</i> : Wo. Aux., salary of Miss Bull, Kyoto.....
FOXBOROUGH— <i>St. Augustine's</i> : Children's Farm, for St. Paul's School, Lawrenceville, Southern Virginia.....	5 00	JACKSON— <i>St. Paul's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$20; "Harris Memorial" scholarship, St. John's University, Shanghai, \$10; Sp. for Foreign Life Insurance Fund, \$5....
GROTON— <i>Groton School</i> : Sp. for St. Paul's College, Tokyo.....	50 00	OWOSO— <i>"Personal"</i> , Wo. Aux., salary of Miss Bull, Kyoto, \$2; "Harris Memorial" scholarship, St. John's University, Shanghai, \$2; Sp. for Foreign Life Insurance Fund, \$1.....
HYDE PARK— <i>Christ Church</i> : Mrs. William H. Dewart, Sp. for new church at settlement, Manila, Philippines.....	25 00	SAGINAW— <i>St. John's</i> : Wo. Aux., Sp. for Mrs. Littell, Hankow, \$1; Sp. for Foreign Life Insurance Fund, \$1.....
LINCOLN— <i>St. Ann's</i> : Gen.	5 00	TECUMSEH— <i>St. Peter's S. S.</i> *: (of which apportionment 1909, \$15.57, 1910, \$16.06) Gen.....
LOWELL— <i>St. Anne's</i> : Gen.	567 00	TRENTON— <i>St. Thomas's</i> : Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai.....
LYNN— <i>St. Stephen's</i> : Gen.	54 66	50 00
MATTAPoisETT— <i>St. Philip's</i> : Wo. Aux., China.....	2 00	Michigan City
NEW BEDFORD— <i>Grace</i> : Frn.	129 82	Ap. \$32.91
NEWTON CENTRE— <i>Trinity Church</i> : Gen.	125 33	GARRETT— <i>Emmanuel Church</i> : Gen....
NORTH BILLERICA— <i>St. Anne's Mission</i> : Gen.	23 50	GARY— <i>Christ Church</i> : Gen.....
NORWOOD— <i>Grace</i> : Gen.	10 65	MARION— <i>Gethsemane</i> : (Apportionment, 1910-11) Gen.....
QUINCY— <i>St. Chrysostom's</i> (Wollaston): Gen.	51 00	50 00
SOMERVILLE— <i>St. Thomas's</i> : Gen.	12 00	Milwaukee
SOUTHBORO— <i>St. Mark's School</i> : Misionary Society, Sp. for Rev. J. G. Magee for buildings at Nangkin, Shanghai.....	50 00	Ap. \$653.64; Sp. \$10.00
STONEHAM— <i>All Saints'</i> : Gen.	3 55	CHIPPEWA FALLS— <i>Christ Church</i> : Gen.....
TAUNTON— <i>St. Thomas's</i> : Sp. at Mr. Tucker's discretion, Tokyo.....	50 00	KENOSHA— <i>St. Matthew's</i> : Gen., \$35.63; S. S., Gen., \$5.28.....
MISCELLANEOUS—Wo. Aux., Sp. for salary of Miss Wheeler, St. Augustine's School, Raleigh, North Carolina, \$50 Sp. for Rev. Nathan Matthews for roof, Africa (of which Mrs. Guiles, \$2, "A Friend," \$2), \$4; Anniversary Offering, Sp. for Rev. Dr. Tucker for educational work, St. Paul's College, Tokyo, \$115; "A Member," Thank-Offering, Sp. for Bishop Graves, Shanghai, \$15; Sp. for church at Amoroi, Tokyo, \$15; Sp. for Bishop Thomas for his work in Wyoming (of which from Altar Society for Atlas for church, \$100), \$215; Offering at Conference, Gen., \$12.64; Offering at Conference of Northeastern District, Sp. for Rev. Mr. Bartter, Philippine Islands, \$15.30; Jubilee Offering, Sp. for St. Margaret's School, Tokyo, \$86.....	527 94	MILWAUKEE— <i>All Saints'</i> : Gen., \$49.48; Wo. Aux., Mrs. V. D. Becker, Sp. for tuition of girl, Valle Crucis school, Asheville, \$5.....
Michigan		St. John's: Gen.....
Ap. \$191.06; Sp. \$65.00		St. Paul's: Miss Mary Clarkson, Wo. Aux., Sp. for tuition of girl, Valle Crucis school, Asheville.....
DETROIT— <i>Church of the Messiah</i> S. S.: Gen.	50 43	PORTAGE— <i>St. Johns</i> : (Apportionment, 1910-11) Gen.....
St. Andrew's: Wo. Aux., salary of Miss Bull, Kyoto, \$3; "Harris Memorial" scholarship, St. John's University, Shanghai, \$3; Sp. for Foreign Life Insurance Fund, \$3; Sp. for Mrs. Littell, Hankow, \$2; Junior Aux., Gen., \$15; Sp. for Miss Routledge, Manila, Philippines Islands, \$3.....	29 00	RACINE—"A Friend," Dom., \$10 Frn., \$10
St. John's: "H. A." Sp. for Dr. Mary Glenton for work in hospital, Hankow, \$10; Sp. for Bishop Beecher, Kearney, \$10; Junior Aux., Gen., \$15; Alaska, \$5; Sp. for Miss Routledge, Philippine Islands, \$2; Young Wo. Aux., Sp. for St. Margaret's School, Tokyo, \$5.....	47 00	SPARTA—Miss Mary Morrow, Dom.....
St. Joseph's: Junior Aux., St. Augustine's School, Raleigh, North Carolina, \$1; Alaska, \$5; St. James's Hospital, Anking, Wuhu, \$2; Sp. for		MISCELLANEOUS—"S. M. B.", Dom....
		Minnesota
		Ap. \$543.76
		ALBERT LEA— <i>Christ Church</i> : Wo. Aux., Dom., \$3.33; Frn., \$3.34....
		AUSTIN— <i>Christ Church</i> : Wo. Aux., Dom., \$3.50.....
		BELLE CREEK— <i>St. Paul's</i> : Wo. Aux., Dom., \$1.22; Frn., \$1.21.....
		BENSON— <i>Christ Church</i> : Wo. Aux., Dom., \$1.02; Frn., \$1.03.....
		CHATFIELD— <i>St. Matthew's</i> : Gen.....
		DAKOTA— <i>St. John's</i> : Gen.....
		DUNDAS— <i>Holy Cross</i> : Wo. Aux., Dom., \$1.12; Frn., \$1.11.....
		FARIBAULT— <i>Cathedral of Our Merciful Saviour</i> : Wo. Aux., Dom., \$4.54; Frn., \$4.55.....
		HASTINGS— <i>St. Luke's</i> : Wo. Aux., Dom., \$3.76; Frn., \$3.75.....

JANESVILLE—*St. John's*: Wo. Aux., Dom., \$2.50; Frn., \$2.50.
 LAKE CITY—*St. Mark's*: Wo. Aux., Dom., \$3.88; Frn., \$3.89.
 LE SUEUR CENTRE—*St. Paul's*: Gen.
 LITCHFIELD—*Trinity Church*: Wo. Aux., Dom., \$2.26; Frn., \$2.26.
 MANKATA—*St. John's*: Wo. Aux., Dom., \$2.46; Frn., \$2.46.
 MINNEAPOLIS—*All Saints'*: Wo. Aux., Dom., \$7; Frn., \$7.
Gethsemane: Wo. Aux., Dom., \$12.50; Frn., \$12.50.
Holy Trinity Church: Wo. Aux., Dom., \$3.39; Frn., \$3.39.
St. John Baptist's: Wo. Aux., Dom., \$2.17; Frn., \$2.16.
St. Mark's: Wo. Aux., Dom., \$24.02; Frn., \$24.02.
St. Matthew's: Wo. Aux., Dom., \$4.30; Frn., \$4.31; S. S., Lenten Offering, Gen., \$11.37.
St. Paul's: Wo. Aux., Dom., \$5.47; Frn., \$5.46.
St. Thomas's: Wo. Aux., Dom., \$1; Frn., \$1.
 NORTHFIELD—*All Saints'*: Wo. Aux., Dom., \$1.62; Frn., \$1.62.
 OWATONNA—*St. Paul's*: Wo. Aux., Dom., \$3.33; Frn., \$3.34.
 RED WING—*Christ Church*: Wo. Aux., Dom., \$8.34; Frn., \$8.33.
 ROCHESTER—*Calvary*: Wo. Aux., Dom., \$2.19; Frn., \$2.20.
 SLEEPY EYE—*All Saints'*: Wo. Aux., Dom., 84 cts.; Frn., 83 cts.
ST. PAUL—Ascension: Wo. Aux., Dom., \$1; Frn., \$1.
Christ Church: Wo. Aux., Dom., \$10.37; Frn., \$10.36.
Church of the Good Shepherd: Wo. Aux., Dom., \$1.17; Frn., \$1.16.
Church of the Messiah: Wo. Aux., Dom., \$3.50; Frn., \$3.50.
Epiphany: Wo. Aux., Dom., 57 cts.; Frn., 58 cts.
St. Clement's: Wo. Aux., Dom., \$16.67; Frn., \$16.67; Junior Aux., Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$30.10.
St. James's S. S.: Lenten Offering, 1910-11, Gen.
St. John the Evangelist's: Wo. Aux., Dom., \$33.34; Frn., \$33.33.
St. Matthew's: Wo. Aux., Dom., \$2.22; Frn., \$2.22.
St. Mark's (Highwood): Wo. Aux., Dom., 33 cts.; Frn., 34 cts.
St. Mary's: Wo. Aux., Dom., \$3.43; Frn., \$3.43.
St. Paul's: Wo. Aux., Dom., \$1.17; Frn., \$1.16.
St. Peter's: Wo. Aux., Dom., \$2.16; Frn., \$2.17.
St. Philip's: Wo. Aux., Dom., \$3.34; Frn., \$3.33.
ST. PETER—Holy Communion: Wo. Aux., Dom., \$3.33; Frn., \$3.34.
STILLWATER—Ascension: Wo. Aux., Dom., \$8.09; Frn., \$8.08.
 WASECA—*Calvary*: Wo. Aux., Dom., \$1.51; Frn., \$1.52.
 WHITE BEAR—*St. John's*: (Apportionment, 1910-11) Gen., \$12; Wo. Aux., Dom., \$2.98; Frn., \$2.97.
 WILMAR—*St. Luke's*: Wo. Aux., Dom., 95 cts.; Frn., 95 cts.
 WINONA—*St. Paul's*: Wo. Aux., Dom., \$6.83; Frn., \$6.84.
 WATERVILLE—*St. Andrew's*: Wo. Aux., Dom., 17 cts.; Frn., 17 cts.
 MISCELLANEOUS—Wo. Aux., Dom., 33 cts.; Frn., 32 cts.

Mississippi

Ap. \$2.00

PINCKNEYVILLE—*St. Sylvanus's*: Gen.

Missouri		
ST. JAMES— <i>Trinity Church</i> : Gen.	Ap. \$241.00; Sp. \$3.00	5 00
ST. LOUIS— <i>Mt. Calvary</i> : Dom. and Frn.	5 00	15 00
St. Peter's: Dom., \$95; Frn., \$106.	201 00	
MISCELLANEOUS—Wo. Aux., Gen., \$20; Sp. for Church Institute for Negroes, Lawrenceville, Southern Virginia, \$3	23 00	

Montana

Ap. \$75.00

MISSOULA—*Holy Spirit*: Gen. 75 00**Newark**

Newark		
BLOOMFIELD— <i>Christ Church</i> : Girls' Bible Class, Sp. for Church at Aoimori, Tokyo.	2 00	
CLIFTON— <i>St. Peter's</i> : Gen.	10 80	
EAST ORANGE— <i>Christ Church</i> : Gen.	182 89	
FAIRVIEW— <i>Nativity</i> : Gen.	3 20	
JERSEY CITY— <i>Holy Cross</i> : Gen.	28 66	
St. John's: Salary Rev. W. J. Cuthbert, Kyoto.	137 50	
St. Mary's: Gen.	10 00	
MADISON— <i>Grace</i> : Dom., \$200; Frn., \$100.	300 00	
MAPLEWOOD— <i>St. George's S. S.</i> : Gen.	4 25	
MONTCLAIR— <i>St. John's</i> : Gen.	16 65	
St. Luke's: Dom.	460 79	
St. James's (Upper): A friend, Sp. for Rev. R. E. Wood's work, Wuchang, Hankow.	100 00	
MORRISTOWN— <i>Redeemer</i> : Bishop Morrison, Duluth's work, \$10; Bishop Bratton's work, Mississippi, \$10.	20 00	
NEWARK— <i>House of Prayer</i> : (Apportionment, 1910-11) Gen.	10 00	
St. Barnabas': Gen.	187 00	
St. James': Gen.	140 35	
SHORT HILLS— <i>Christ Church</i> : Dom., \$264; Frn., \$236.	500 00	

1 15

New Hampshire

Ap. \$523.88

ASHLAND— <i>St. Mark's</i> : Jr. Aux., Gen.	45
CONCORD— <i>St. Mary's</i> : Penacook, Gen.	10 00
Grace: East, Gen.	5 00
St. Paul's: Dom. and Frn.	100 00
St. Paul's School: Missionary Society, Gen., \$100, St. John's University, Shanghai, \$100, Running expenses of the Pelican, Alaska, \$100.	300 00
KEENE— <i>St. James'</i> : Gen.	65 94
LITTLETON— <i>All Saints'</i> : (Apportionment, 1910-11) Gen.	19 49
SANBORNEWVILLE— <i>St. John Baptist</i> , \$20; Jr. Aux., \$3; Gen.	23 00

2 33

New Jersey

Ap. \$704 31; Sp. \$733.

ALLENHURST— <i>St. Andrew-by-the-Sea</i> : Gen.	12 50
BERNARDSVILLE— <i>St. Bernard's</i> : Gen., \$194.60; Sp. for Bishop Knight, Cuba, \$725.	919 60
BOUND BROOK— <i>St. Paul's S. S.</i> : Indian CRANFORD— <i>Trinity Church</i> : Dom. and Frn., \$31.55; Wo. Aux., Sp. for Mr. Ishii's work, Holy Trinity Orphanage, Tokyo, \$5.	1 35
DUNELLEN— <i>Holy Innocents' S. S.</i> : Indian	36 55
LITTLE SILVER— <i>St. John's Chapel</i> : Gen.	1 00
MOORESTOWN— <i>Trinity Church</i> : Dom., \$50, S. S., H. H. Weld Memorial Scholarship; St. John's School, Cape Mount, Africa, \$25.	8 10
MOUNT HOLLY— <i>St. Andrew's</i> : Dom., \$38.83; Wo. Aux., "Emma Williamson Memorial" bed, St. James's Hospital, Anking, Wuhu, \$1; Sp. for Missionary Life Insurance Fund, \$1	75 00
PINCKNEYVILLE— <i>St. Sylvanus's</i> : Gen.	40 83

Acknowledgments

NEW BRUNSWICK — *Christ Church*: Indian, \$1.65; Negro, \$2.80; Dom., \$1.30; Brazil, 20 cts.; Cuba, \$1.60; Frn., 90 cts.; Gen., \$44.84.
 PRINCETON — *Trinity Church*: Wo. Aux., "Scarborough" Scholarship, Hooker Memorial School, Mexico.
 RED BANK — *Trinity Church*: Gen.
 RIVERTON — *Christ Church*: Gen.
 \$100; Wo. Aux., "Bishop Odenthaler" scholarship, Trinity Divinity-school, Tokyo, \$23; salary Kitamura San, Kyoto, \$2; Sp. for Frn. Life Insurance Fund, \$2.
 SHREWSBURY — *Christ Church*: Gen.
 SOMERVILLE — *St. John's*: Gen.
 WOODBURY — *Christ Church*: Frn.
 MISCELLANEOUS — Ten Per Cent., Gen.

New York

Ap. \$4,079.73; Sp. \$1,699.54
 HIGHLAND — *Holy Trinity Church*: Gen.
 KINGSTON — *Holy Cross*: Junior Aux., Gen.
 MATTEAWAN — *St. Luke's*: Wo. Aux., Archdeacon Burgess Memorial, for St. Paul's School, Lawrenceville, Southern Virginia.
 NEWBURGH — *St. Paul's*: Gen.
 NEW PLATZ — *St. Andrew's*: Gen.
 NEW YORK — *All Angels*: Gen.
All Souls': "In Memoriam, S. E.", Sp. for rebuilding at Aomori, Tokyo, \$15; Sp. for St. Paul's Normal and Industrial School, Lawrenceville, Southern Virginia, \$8.50.
 ASCENSION: Gen.
 Beloved Disciple: Gen.
Calvary: Sp. for salary of Rev. John A. Gardner in Eastern Oklahoma, through Forward Movement Fund, \$400; Wo. Aux., Sp. for payment of life insurance of Bishop Aves, of Mexico, \$129.54.
Church Missions House Chapel: Gen.
Grace: Frn., \$1,000; Sp. for work of Rev. A. De Forest Snively, Wheatland, Wyoming, \$100; Sp. for Bethany College, Topeka, Kansas, \$100; Sp. for building a new church for Trinity Parish, Trinidad, Colorado, \$100; Sp. for American Church Institute for Negroes, \$100; Sp. for the Building Fund of Trinity Church, Statesville, North Carolina, \$25; Sp. for Building Fund for St. Matthew's Church, Newton, Kansas, \$25; Sp. for Archdeacon Spurr, West Virginia, \$10; Miss Emily Vernon Clark, Sp. for work of Mrs. Thomas Wetmore, Arden, Asheville, \$10.
Holy Faith S. S.: For "Victor G. Smith" scholarship, Boone University, Wuchang.
Incarnation: Mrs. Clinton Ogilvy, Sp. for Bishop Brewster, Western Colorado, for expenses of the semi-annual conference at Glenwood Springs.
Intercession: Wo. Aux., for Rev. Mr. Betticher's work in Alaska.
Church of the Mediator (Kingsbridge): Frn.
Resurrection: Miss E. J. Wheeler, Sp. for Rev. R. E. Wood, Wuchang, for D. Wang and T. H. Li, Hankow.
St. Andrew's (Richmond): "A Member," Wo. Aux., Sp. for a dispensary at Wusih, Shanghai, \$15; Sp. for church building at Aomori, Tokyo, \$15.
St. Bartholomew's: Wo. Aux., toward support of hospital in Manila, Philippines Islands, \$100; toward salary of nurse at Fairbanks, Alaska, \$100.
St. Chrysostom's Chapel S. S.: Gen.

53 29	St. James's: Missionary Guild, through Wo. Aux., Sp. for education of a girl, Easter School, Baguio.	15 00
80 00	St. Luke's: Sp. for new building at Aomori, Tokyo.	10 00
20 00	St. Mark's S. S.: Indian.	28 17
127 00	St. Matthew's: St. Augustine's League, Bishop Payne Divinity-school, Petersburg, Southern Virginia.	10 00
16 50	St. Peter's (Westchester): Dom.	45 03
14 20	St. Thomas's Chapel S. S.*: Gen.	66 67
30 39	Graduates of New York Training-school for Deaconesses, Asheville, \$1; Philippines, \$1; Honolulu, \$4; Mexico, \$1; Brazil, \$6.	13 00
1 00	MISCELLANEOUS — Wo. Aux., Mrs. James Herman Aldrich, Frn.	10 00
10 00	"I. B." Sp. for Bishop Rowe's work at Tanana Crossing, Alaska.	50 00
3 17	"J. S." Dom. and Frn.	50 00
381 79	"A Member" Gen.	300 00
25 00	"A Friend" missions in China.	50 00
37 15	"A Friend," Sp. for Wo. Aux. Contingent Fund.	50 00
11 48	OSSINING — <i>All Saints'</i> (Briar Cliff): Gen.	29 28
23 50	POUGHKEEPSIE — <i>Christ Church</i> : Gen.	30 00
45 48	<i>Church of the Holy Comforter</i> : Gen.	44 41
141 07	ROSENDALE — <i>All Saints'</i> (Apportionment, 1910-11) Gen.	12 00
529 54	RYE — <i>Christ Church</i> : Toward salary of Rev. Malcolm S. Taylor, headmaster, Yadkin Valley, Asheville.	200 00
87	SCARSDALE — <i>St. James-the-Less</i> : Gen., \$64; China, \$5.	69 00
1,470 00	SOMERS — <i>St. Luke's S. S.</i> : China.	3 00
50 00	YONKERS — F. H. Clark (Park Hill), Gen.	1 00
165 50	MISCELLANEOUS — "C," Gen.	25 00
5 00	Domestic Committee, Wo. Aux., income from the Eliza Martin Seymour Perkins Memorial Fund, for salary of Rev. H. A. Dobbin, Valle Crucis, Asheville, \$400; salary of a missionary among Mormons, Utah, \$273.47; "A Member," toward salary of a missionary among Mormons, Utah, \$26.53.	700 00
31 83	St. Augustine's League (Apportionment, 1910-11), Negro Work.	500 00
6 00	Westchester Archdeaconry Committee, Wo. Aux., Sp. for Mr. Matthews, Cape Mount, Africa, to be used for the education of "Varney".	350 00
30 00		
200 00		
15		
	North Carolina	
	Ap. \$155.04; Sp. \$14.50	
	ENFIELD — <i>Advent</i> : Wo. Aux., Miss Cheshire's salary, Wusih, Shanghai.	5 00
	GREENSBORO — <i>Holy Trinity Church</i> : Wo. Aux., Miss Babcock's salary, Tokyo, \$5; Sp. for Rev. B. L. Ancell, Yangchow, Shanghai, \$5; Sp. for Bishop Rowe, Alaska, \$6.	16 00
	HALIFAX — <i>St. Mark's</i> : Wo. Aux., Miss Cheshire's salary, Shanghai, \$1; Mrs. E. C. Cooper's work, Ichang, Hankow, \$1.	2 00
	HILLSBORO — <i>St. Matthew's</i> : Wo. Aux., Alaska, \$3; Mrs. E. C. Cooper's work, Ichang, Hankow, \$1.	4 00
	LAWRENCE — <i>Grace</i> : Wo. Aux., Miss Cheshire's salary, Shanghai.	2 61
	LEAKSVILLE — <i>Epiphany</i> : Wo. Aux., Miss Cheshire's salary, Shanghai.	2 50
	MAYODAN — <i>Church of the Messiah</i> : Miss Emma Karrar, \$3. Wo. Aux., \$2.35, Gen.	5 35
	OXFORD — <i>St. Stephen's</i> : Wo. Aux., Gen., \$5; Miss Cheshire's salary, Shanghai, \$5; Mrs. E. C. Cooper's work, Ichang, Hankow, \$5; Miss Babcock's salary, Tokyo, \$2.50; Sp. for Bishop Gray, Southern Florida, \$1; "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$2.50.	21 00

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RALEIGH— <i>Christ Church</i> : Gen.....	13 75	St. John's University, Shanghai, \$5; Training-school for Bible-women, Hankow, \$5; Sp. for Rev. E. J. Lee, Anking, Wuhu, \$10; S. S., for education of a boy at Bontoc, Philippine Islands, \$50.....	70 00
<i>Church of the Good Shepherd</i> S. S.*: Gen.....	65 98		
St. Mary's: Wo. Aux., Gen., \$1.40; "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, \$10.....	11 40	<i>Christ Church Chapel</i> : Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$2; Sp. for Rev. E. J. Lee, Anking, Wuhu, \$2.....	4 00
SALISBURY—St. Luke's: Wo. Aux., Miss Cheshire's salary, Shanghai....	9 65	<i>Covenant</i> : Wo. Aux., "Richard Newton" scholarship, Cuttington Collegiate and Divinity-school, Africa..	10 00
SPEED—St. Mary's: Wo. Aux., Gen., 30 cts.; Miss Cheshire's salary, Shanghai, \$1.....	1 30	<i>Epiphany</i> (Germantown): Frn., \$3; Gen., \$36.25.....	39 25
SPRAY—St. Luke's: Wo. Aux., Gen....	1 00	<i>Epiphany Chapel</i> : Wo. Aux., Mrs. Tsu's salary, Bible-reader, Shanghai.	42 00
TARBORO—Calvary: Wo. Aux., Alaska.	5 00	<i>Grace</i> (West): Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2.50; Sp. for Dr. I. H. Correll, Tsu, Kyoto, \$3; Sp. for Rev. E. J. Lee, Anking, Wuhu, \$2.....	7 50
THELMA—St. Luke's: Wo. Aux., Miss Cheshire's salary, Shanghai.....	2 50	<i>Grace</i> (Mt. Airy): Dom., \$1; Sp. for Wyoming, \$121.26; S. S., for China, \$75.....	197 26
WADESBORO—Calvary: Wo. Aux., Miss Babcock's salary, Tokyo.....	1 00	<i>Holy Apostles'</i> : Wo. Aux., "Richard Newton" scholarship, Cuttington Collegiate and Divinity-school, Africa..	5 00
Ohio			
Ap. \$116.28			
AKRON— <i>Church of Our Saviour</i> : Gen.	19 25	<i>Holy Trinity Church</i> : Wo. Aux., Missionary Bible-class, St. Andrew's Seminary, Mexico.....	25 00
CANTON—St. Paul's: Gen.....	25 00	<i>Prince of Peace</i> : Gen.....	13 98
CLEVELAND—Emmanuel Church: Wo. Aux., Gen.....	'5 00	<i>St. Andrew's</i> : Wo. Aux., "W. Beaumont Whitney" scholarship, Cuba..	2 00
St. Luke's: Gen.....	17 03	<i>St. Andrew's</i> (West): Wo. Aux., Sp. for "Sarah Neal" scholarship, Girls' Training Institute, Africa.....	5 00
PAINESVILLE—St. James's: Junior Aux., Gen., \$15; salary of Miss Elwin, Shanghai, \$5; Alaska, \$5; Oklahoma, \$5.....	30 00	<i>St. Barnabas's</i> : Gen.....	13 04
SANDUSKY— <i>Grace</i> : Wo. Aux., salary of Miss Elwin, Shanghai, \$10; Oklahoma, \$5; Philippines, \$5.....	20 00	<i>St. Bartholomew's</i> : Wo. Aux., Sp. for St. James's Mission, Clovis, New Mexico.....	1 00
Olympia			
Ap. \$62.00			
CHEHALIS— <i>Epiphany</i> : (Apportionment, 1910-11) Gen.....	23 00	<i>St. Clement's</i> : Work of Bishop Griswold, Salina, \$13.80; work of Rev. R. E. Wood, Wuchang, Hankow, \$8.55; Gen., \$12.37; Sp. for Bishop Griswold, Salina, \$10; Sp. for salary of Rev. M. I. L. Kain, Salina, 50 cts.; Sp. for Bishop Gray, Southern Florida, \$22.....	67 22
HOQUIAM—Trinity Church: Gen.....	2 70	<i>St. James's</i> : Mrs. George Boker, Sp. for Bishop Restarick's Priory School, Honolulu.....	50 00
SEATTLE—St. Paul's: Gen.....	10 00	<i>St. James's</i> (Kingessing): Wo. Aux., Sp. for Rev. E. J. Lee, Anking, Wuhu.....	1 00
TACOMA— <i>Holy Communion</i> : Gen.....	26 30	<i>St. James-the-Less</i> : Gen.....	50 00
Oregon			
Ap. \$93.66			
COQUELLE—St. James's: Gen.....	4 00	<i>St. Jude and the Nativity</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund.	5 00
PORTLAND—St. Mark's: Gen.....	40 16	<i>St. Luke's</i> (Germantown): Dom. and Frn., \$300; Wo. Aux. (In Memoriam), "B. S. Cooper" scholarship, Girls' High School, Kyoto, \$50; Sp. for Rev. E. J. Lee, Anking, Wuhu, \$10.75; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$10.....	370 75
St. Stephen's: Gen.....	40 00	<i>St. Luke's</i> (Kensington): Gen.....	13 00
Trinity Church: Gen.....	7 50	<i>St. Mark's</i> : Wo. Aux., Sp. for Dr. I. H. Correll, Tsu, Kyoto, \$25; Sp. for Rev. E. J. Lee, Anking, Wuhu, \$12.25.....	37 25
"Friends," Wo. Aux., Gen.....	2 00	<i>St. Martin's-in-the-Fields</i> : Dom., \$1,256.84; Frn., \$25; Gen., \$175.11; Porto Rico, \$50; Wo. Aux., Sp. for Dr. I. H. Correll, Tsu, Kyoto, \$5.....	1,511 95
Pennsylvania			
Ap. \$5,750.58; Sp. \$829.26			
AMBLER— <i>Trinity Memorial</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund.	1 00	<i>St. Mary's</i> (West): Wo. Aux., Training-school, Sendai, Tokyo, \$15; "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$10; Sp. for Miss Leila Bull, Osaka, Kyoto, \$25.....	50 00
ARDMORE—St. Mary's: Wo. Aux., Sp. for E. J. Lee, Anking, Wuhu, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5.	10 00	<i>St. Matthew's</i> (Francisville): Mrs. E. F. Magoun, Sp. for work of Bishop Brooke, Oklahoma.....	5 00
BALA—St. Asaph's: Gen.....	180 00	<i>St. Matthias's</i> : Wo. Aux., Sp. for Rev. E. J. Lee, Anking, Wuhu.....	2 00
BEYR MAWR— <i>Church of the Redeemer</i> : Wo. Aux., Hooker Memorial School, Mexico, \$50; Sp. for "Sarah Neal" scholarship, Girls' Training Institute, Africa, \$5; Sp. for Rev. E. J. Lee, Anking, Wuhu, \$5; Sp. for Rev. M. W. G. Muhlenberg, Liberia, West Africa, \$10.....	70 00		
"A Friend," for salary of Rev. J. K. Ochiai, Tokyo, Japan.....	200 00		
CHELTENHAM—St. Paul's: Dom.....	132 92		
JENKTINTON— <i>Church of Our Saviour</i> : Gen., \$915.12; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$2.....	919 12		
LANGHORN—St. James's: Dom. and Frn.....	4 21		
NEWTON—St. Luke's: Gen.....	17 50		
NORRISTOWN—All Saints': Gen.....	100 00		
PAOOL—Good Samaritan: Dom. and Frn.....	68 81		
PHILADELPHIA—All Saints' (Lower Dublin): "R. S. E. and Child," Gen. Calvary (Germantown): Wo. Aux., "Dr. Twing Memorial" scholarship,	2 00		

Acknowledgments

<i>St. Paul's</i> (Aramingo): Gen.	5 00	MISCELLANEOUS—Wo. Aux., Domestic Committee, Sp. for Bishop Brent, for purchase of land adjacent to the cathedral, Manila, Philippine Islands, \$100; Sp. at discretion of Bishop Brent, Philippine Islands, \$25	125 00
<i>St. Paul's</i> (Chestnut Hill): Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil	15 00	Junior Wo. Aux. (of which offering at annual service, \$34.49) Gen.	49 99
<i>St. Paul's Memorial</i> (Overbrook): Wo. Aux., "Richard Newton" scholarship, Cuttington Collegiate and Divinity-school, Africa, \$5; "W. Beaumont Whitney" scholarship, Cuba, \$5; training, Sendai, Tokyo, \$5	15 00	"Mcl.", for catechist under Rev. J. W. Nichols, Shanghai, for October	2 00
<i>St. Peter's</i> : Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training-school, St. Paul's River, Africa, \$5; Training-school for Bible-women, Hankow, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "W. Beaumont Whitney" scholarship, Cuba, \$5	20 00	Offertory given on the occasion of the consecration of Bishop Coadjutor and Bishop Suffragan of the Diocese of Pennsylvania, at the Church of the Advocate, Philadelphia, on October 28th, 1911, Gen.	632 30
<i>St. Peter's</i> (Germantown): Wo. Aux., "Anna J. Rumney" scholarship, St. Paul's College, Tokyo	50 00	Pittsburgh	
<i>St. Philip's</i> : Men's Forward Movement Gen.	220 00	Ap. \$188.66; Sp. \$878.00 BELLEVUE—Epiphany: \$20, S. S., \$6.35, Gen.	26 35
<i>St. Stephen's</i> : Gen. \$469.19; Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$4; "W. Beaumont Whitney" scholarship, Cuba, \$5	478 19	CRAFTON— <i>Nativity</i> S. S.: Gen.	5 44
<i>St. Timothy's</i> (Roxborough): Wo. Aux., Sp. for Foreign Life Insurance Fund <i>Church of the Saviour</i> (West): Wo. Aux., Sp. for "Sarah Neal" scholarship, Girls' Training Institute, Africa, \$5; Sp. for "Kinsolving" scholarship, Brazil, \$3; S. S., Sp. for the work among children, Porto Rico, \$10	5 00	LATROBE— <i>St. Luke's Mission</i> : Dom. and Frn.	14 35
<i>Zion</i> : Dom. and Frn.	18 00	MCKEESPORT— <i>St. Stephen's</i> : Gen.	9 32
Allen Lane (Mt. Airy), Buttercup Cottage, Sp. for the benefit of St. Agnes's School, Anking, Wuhu	24 60	PITTSBURGH—Calvary: Sp. for the work that is to be taken up by the Rev. John G. Magill, Shanghai, \$878; Miss M. E. Brown, for work among whites, Alaska, \$10	888 00
"Friends of Bishop Brent," salary of a medical missionary, Philippine Islands	60 00	Incarnation (Knoxville): Gen.	12 50
"M. P." \$50, "A. W. P." \$50, Sp. for Dr. I. H. Correll, Tsu, Kyoto	200 00	St. John's: Gen.	12 00
Mrs. Linda F. Pancoast, Sp. for Nevada	100 00	SCOTTSDALE— <i>St. Bartholomew's</i> : Gen.	8 25
Miss Isabella T. Tatham, Gen.	50 00	TARENTUM— <i>St. Barnabas</i> : Gen.	5 45
Arthur W. Booz, Sp. for rescue work of Rev. Yoshimichi Sugura, Tokyo, \$5; for work of Rev. Mr. Wood, at Wuchang, Hankow, \$5	10 00	WAYNE TOWNSHIP— <i>St. Michael's</i> : Gen.	10 00
Katherine Buckley, Sp. for St. Mary's Orphanage, Shanghai, for children whom nobody wants, \$1; Sp. for Mission Home, Shiflett Hollow, Blue Ridge, Virginia, to educate one child, \$5; Sp. for St. Luke's Hospital for Tuberculosis, Arizona, Memorial "R. V. B." \$1; Sp. for Clara L. Webster, Mission School, Asheville, \$1. Wo. Aux., Sp. for E. J. Lee, Anking, Wuhu, \$25; Sp. for Miss Mann, Tokyo, for building church, Nikko, \$50; "A Member," Sp. for Rev. E. J. Lee, Anking, Wuhu, \$5; "R. M. L." Mission Study Class, alumnae profits of Missionary Calendars, 1910, for Foreign Missions, toward salaries of native priests, \$4	84 00	MISCELLANEOUS—Mrs. Ormsby Phillips, for "Ormsby Phillips" scholarship, St. John's University, Shanghai, \$50; for "Clifford Stevenson" scholarship, Girls' Training Institute, Paul's River, Africa, \$25	75 00
<i>WAYNE</i> — <i>St. Mary's Memorial</i> : Gen. \$75; Wo. Aux., "W. Beaumont Whitney" scholarship, Cuba, \$5; Sp. for "Sarah Neal" scholarship, Girls' Training Institute, Africa, \$5	85 00	Quincy	
<i>WEST WHITELAND</i> — <i>St. Paul's</i> (Glenlock): Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico	3 00	Ap. \$123.86	
<i>WYNCOTE</i> — <i>All Hallows'</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund, \$1; Sp. for "John W. Wood" scholarship, Cuba, \$5	6 00	CANTON— <i>St. Peter's</i> : Gen.	1 65
		GALESBURG—Grace: Gen.	10 00
		GALVA—Holy Communion: Gen.	32 00
		KNOXVILLE— <i>St. Martha's School</i> : Gen.	5 00
		St. Mary's: Gen.	15 00
		MOLINE— <i>Christ Church</i> : Gen.	33 00
		PEORIA— <i>St. Paul's</i> : Gen.	16 46
		PREEMPTION— <i>St. John's</i> : Gen.	10 75
		Rhode Island	
		Ap. \$343.55; Sp. \$965.00	
		ASHTON— <i>St. John's</i> : Gen.	15 00
		BARRINGTON— <i>St. Matthew's</i> (West): Gen.	7 61
		BRISTOL— <i>St. Michael's</i> : Gen.	30 00
		EAST PROVIDENCE— <i>St. Mary's</i> : Gen.	8 49
		LONSDALE— <i>Christ Church</i> : Gen.	100 00
		NEWPORT—Rev. George Grenville Merrill's S. S. Class, Summer Session, Sp. for Bishop Rowe's work, Alaska, "A Friend," Gen.	35 00
		PORTSMOUTH— <i>St. Paul's</i> : Gen.	2 10
		PROVIDENCE—Grace: Sp. for St. Paul's College, Tokyo	16 00
		St. James's: Gen.	100 00
		St. John's: Indian, \$20; Gen., \$1.50; Gen., Forward Movement, \$33.21; Dom. and Frn., \$97.54; Sp. for work of the Church Institute for Negroes, \$200; Sp. for St. Paul's College Building Fund, Tokyo, \$30; "A Friend," Sp. for Church Extension Fund, Porto Rico, \$100; "A Friend," Sp. for Porto Rico, Church Extension Fund, in memory of "C. G. S." \$500	12 12
		Sacramento	
		Ap. \$59.89	
		MISCELLANEOUS — Opening service of the Eighth Missionary District, Gen.	59 89

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South Carolina

	<i>Ap.</i> \$132.55; <i>Sp.</i> \$8.00
AIKEN— <i>St. Thaddeus's</i> :	Wo. Aux., Sp. for Rev. Hunter Lewis, Mesilla Park, New Mexico.
CAMDEN— <i>Grace</i> :	Wo. Aux., Gen.
CHARLESTON— <i>St. John's</i> :	Wo. Aux., Gen.
<i>St. Luke's</i> :	Wo. Aux., "N. S. Wilson" Day-school, Hankow, \$10; Gen., \$10.55; M. E. Pinkney Fund, Wo. Aux., Bible-woman, Tokyo, \$10.
<i>St. Philip's</i> :	Wo. Aux., Gen., \$15; Chapter B, salary of Miss McCollough, Porto Rico, \$5.
CLEMSON COLLEGE— <i>Holy Trinity Church</i> :	Junior Aux., salary of assistant for Miss McCollough, Porto Rico, \$1; Bishop Capers Day-school, Hankow, \$1; Gen., \$5.
COLUMBIA— <i>Church of the Good Shepherd</i> :	Wo. Aux., Bible-woman, Hankow.
EDISTO ISLAND— <i>Trinity Church</i> :	Wo. Aux., Frn.
EUTAWVILLE— <i>Epiphany</i> :	Gen.
GREENVILLE— <i>Christ Church</i> :	Wo. Aux., Sp. for salary of Miss Lawton, Asheville.
LAURENS— <i>Epiphany</i> :	Wo. Aux., salary of assistant for Miss McCullough, Porto Rico.
"C. B. S."	Gen.
SPARTANBURG— <i>Advent</i> :	Wo. Aux., Sp. for salary of Miss Lawton, Asheville.

Southern Ohio

	<i>Ap.</i> \$509.06; <i>Sp.</i> \$46.47
CINCINNATI— <i>Advent</i> :	Dom., \$13.29; Frn., \$11.10; Gen., \$75.61.
<i>Church of Our Saviour</i> :	Gen.
<i>Epiphany</i> :	Gen.
<i>Grace</i> (College Hill):	Gen.
CIRCLEVILLE— <i>St. Philip's</i> :	Gen.
COLUMBUS— <i>St. John's Chapel</i> :	Sp. toward travelling expenses of Rev. Messrs. Deloria and Holmes, South Dakota.
<i>St. Paul's</i> :	Gen.
<i>St. Philip's</i> :	Gen.
<i>Trinity Church</i> :	\$35.38, S. S., \$1.58, Sp. toward travelling expenses of Rev. Messrs. Deloria and Holmes, South Dakota.
DAYTON— <i>St. Margaret's</i> :	Gen.
GREENVILLE— <i>St. Paul's</i> :	Dom. and Frn.

Southern Virginia

	<i>Ap.</i> \$152.93; <i>Sp.</i> \$861.63
AUGUSTA Co.— <i>Stuart Hall</i> (Staunton); "Patty Watkins" scholarship, Girls' Training Institute, Africa, \$25; Sp. for Osuga Orphanage, Tokyo, \$20.	
BATH Co.— <i>St. Luke's</i> (Hot Springs): Deaf-mute work, \$5; S. S., Gen., \$29.24.	
BEDFORD Co.— <i>St. John's Parish</i> : Peaks Branch, Wo. Aux., for salary of Rev. H. St. George Tucker, Tokyo.	
BRUNSWICK Co.— <i>St. Luke's</i> (Edgerton): (Apportionment, 1910-11) Gen.	
CAMPBELL Co.— <i>Grace</i> (Mt. Athos): Dom., \$1.50, Frn., \$1.50.	
<i>St. Paul's</i> (Lynchburg): Gen.	
CUMBERLAND Co.— <i>St. James's</i> (Cartersville): "A Member," Sp. for the Alaskan small-pox sufferers, "In Memoriam"	

DINWIDDIE Co.— <i>St. Paul's</i> (Petersburg): Sp. for St. Paul's College, Tokyo	24 63
HALIFAX Co.— <i>Christ Church Chapel</i> (Houston): (Apportionment, 1910-11) Gen.	1 00
JAMES CITY Co.— <i>Bruton Parish</i> (Williamsburg): Dom., \$20; Gen., \$19.70; Frn., \$24; Sp. for Harry Taylor, M.D., Wuhu, \$1.	3 00
NELSON Co.— <i>Christ Church S. S.</i> (Schuyler): Gen.	64 70
NORFOLK Co.— <i>Christ Church</i> (Norfolk): Mrs. Castle, Sp. for Rev. Mr. Tucker for furnishings of All Saints' Church, Tokyo.	1 31
St. Peter's S. S. (Norfolk): Frn. Wo. Aux. (Norfolk), Jubilee Offering, Forward Movement, Sp. for Miss Boyd, Tokyo, for building of a boarding-house for girl students.	50 00
"G. B. P." (Portsmouth), Sp. for Dr. Woodward, Anking, Wuhu.	2 60
W. C. Hodgkins (Norfolk), Gen.	750 00
ROANOKE Co.— <i>St. Paul's</i> (Salem): Gen.	15 00
	4 00
	5 08

Springfield

<i>Ap.</i> \$20.00; <i>Sp.</i> \$5.00	
ALTON— <i>St. Paul's</i> : Wo. Aux., "A Member," Gen.	20 00
SPRINGFIELD— <i>St. Paul's</i> : Mrs. W. Ruckel, Wo. Aux., Sp. for Mrs. Graves, Shanghai, for a slave girl.	5 00

Tennessee

<i>Ap.</i> \$105.33; <i>Sp.</i> \$30.00	
BOLIVAR— <i>St. Katherine's</i> : Wo. Aux., Gen.	9 00
CLEVELAND— <i>St. Luke's</i> : Sp. for the new St. John's Church, Osaka, Kyoto.	14 00
FRANKLIN— <i>St. Paul's</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$5; Sp. for Archdeacon Wentworth, Lexington, \$1.	6 00
KNOXVILLE— <i>St. John's</i> : Gen.	55 83
MEMPHIS— <i>Emmanuel Church</i> : Gen.	11 00
<i>St. Luke's</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.	2 00
NASHVILLE— <i>Christ Church</i> : Wo. Aux., Gen. (of which Junior Aux., \$7.50), \$20; "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50.	22 50
ROSSVIEW— <i>Grace</i> : Wo. Aux., Sp. for Miss Bull's work, Kyoto.	15 00

Texas

<i>Ap.</i> \$10.00	
GALVESTON— <i>Trinity Church</i> : Wo. Aux., Gen.	10 00

Vermont

<i>Ap.</i> \$190.14	
BELLOWS FALLS— <i>Immanuel Church</i> : Gen.	17 43
CHESTER— <i>St. Luke's</i> : Gen.	10 95
EAST BERKSHIRE— <i>Calvary</i> : Gen.	11 21
MANCHESTER CENTRE— <i>Zion</i> : E. L. Wyman, St. Augustine's School, Raleigh, North Carolina, \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$5.	10 00
RUTLAND— <i>Trinity Church</i> : Gen.	30 00
ST. ALBANS— <i>St. Luke's</i> : Gen., \$26.90; China, \$15.	41 90
VERSHPIRE—Thomas Crook, Gen.	2 00
WELLS— <i>St. Paul's</i> : Gen.	4 00
WINOOSKI— <i>Trinity Church</i> : Gen.	2 65
WOODSTOCK— <i>St. James's</i> : Gen.	60 00

Virginia

	<i>Ap.</i> \$1,494.86
CLARKE Co.—Grace (Berryville): Brotherhood of St. Paul's Chapter, No. 38, for feeding of one of Bishop Rowe's dogs, Alaska.....	8 33
Meade Memorial (White Post): Gen.....	6 03
FAIRFAX Co.—Christ Church (Herdon): Gen.....	1 00
HENRICO Co.—Emmanuel <i>Church</i> (Richmond): Dom. and Frn., \$300; "In Memoriam," Gen., \$100.....	400 00
St. James's (Richmond): Gen.....	1,000 00
St. John's (Richmond): "A Member, for "Lewis W. Burton" scholarship, St. John's School, Africa.....	40 00
St. Mark's (Richmond): Gen.....	39 50

Washington

	<i>Ap.</i> \$682.70; <i>Sp.</i> \$104.00
WASHINGTON, D. C.—Advent: Gen.....	1 85
Ascension: Gen.....	200 00
Christ Church (Georgetown): Gen.....	50 00
St. Margaret's: Dom. and Frn., \$285.17; Sp. for Bishop Van Buren's work, Porto Rico, \$35; "A Parishioner," Sp. for Porto Rico Church Extension Fund, \$5.....	
St. Matthew's Chapel S. S.: Brazil, \$25.32; work in Alaska, \$25.33.....	
St. Stephen's S. S.*: Gen., \$75.03; Sp. for Rev. W. E. Warren for his work at Clovis, New Mexico, \$50... Wo. Aux., Sp. for Bishop Knight, Cuba.....	
PRINCE GEORGE Co.—Epiphany (Forestville): Dom., \$15; Frn., \$5....	

Western Massachusetts

	<i>Ap.</i> \$427.19; <i>Sp.</i> \$64.50
ATHOL—St. John's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina	
EASTHAMPTON—St. Philip's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$1; St. Paul's School, Lawrenceville, Southern Virginia, \$1.....	1 00
HOLYOKE—St. Paul's: Wo. Aux., Sp. for Bishop Thomas, Wyoming.....	
LANESBORO—St. Luke's: Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia.....	
LUDLOW—St. Andrew's: Wo. Aux., Sp. for Waynesboro Association mission schools, Asheville.....	1 00
NORTH BROOKFIELD—Christ Church Memorial: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$1.25; St. Paul's School, Lawrenceville, Southern Virginia, \$1.25; mountain whites, Asheville, \$1; Alaska Supply Fund, \$1; Bible-woman, Hankow, \$1.....	
NORTHAMPTON—Gertrude M. Denison, Gen.....	
PITTSFIELD—St. Stephen's: Wo. Aux., Sp. for Mrs. Wetmore, Asheville, \$1.....	5 00
SHELBURNE FALLS—Mrs. F. C. H. Wendel, Sp. for Aomori Church Building Fund, Tokyo, \$2; Rev. Dr. F. C. H. Wendel, Sp. for American Church Institute for Negroes, \$1...	
SPRINGFIELD—All Saints': Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$1; St. Paul's School, Lawrenceville, Southern Virginia, \$1.....	
St. Peter's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$3; St. Paul's School, Lawrenceville, Southern Virginia, \$3; work among	2 00

Negroes, \$1.....	7 00
STOCKBRIDGE—St. Paul's: For the "All Saints' Day" scholarship, St. Elizabeth's School, South Dakota.....	60 00
VAN DEUSENVILLE—Trinity Church: Gen.	3 00
WILLIAMSTOWN—St. John's: Wo. Aux., Indian, \$1; Japanese Bible-woman, Honolulu, \$5; Philippine insurance, \$3; mountain whites, Asheville, \$1; Dom., \$1; Alaska Supply Fund, \$9; St. Augustine's School, Raleigh, North Carolina, \$4; St. Paul's School, Lawrenceville, Southern Virginia, \$4; work among Negroes, \$2; Bible-woman, Hankow, \$5; Cathedral School, Havana, Cuba, \$4; Sp. for Foreign Life Insurance Fund, \$1; Sp. for Mrs. Wetmore, Christ School, Arden, Asheville, \$10.....	50 00
WORCESTER—All Saints': Gen.....	280 69
"A Friend," Frn.....	15 00
MISCELLANEOUS—Branch Wo. Aux., Negro	1 00

Western Michigan

<i>Ap.</i> \$28.25; <i>Sp.</i> \$10.00	
ALLEGAN—"A Friend," Sp. for Chinese Famine Fund.....	10 00
BIG RAPIDS—St. Andrew's: (Apportionment, 1910-11) Gen.....	18 25
HASTINGS—Emmanuel Church: Gen...	10 00

Western New York

<i>Ap.</i> \$198.27; <i>Sp.</i> \$75.00	
BUFFALO—Grace: Dom. and Frn.....	50 00
St. Mary's-on-the-Hill: (Apportionment, 1910-11) Gen.....	50 00
CANASERAGA—Trinity Church: Dom...	5 00
KENMORE—Advent: Dom. and Frn.....	10 00
PITTSDFORD—Christ Church: Gen.....	7 77
RIPLEY—Trinity Church: Gen.....	10 00
ROCHESTER—St. Luke's: Wo. Aux., Dom., \$1.50; Indian, \$4.....	15 50
MISCELLANEOUS—Branch Wo. Aux., Sp. for life insurance of Bishop Graves, Shanghai	50 00
Branch Junior Aux., Sp. for Bishop Griswold, Salina.....	25 00
Mrs. Robert Matthews, "In thankful memory of many blessings," for general missions.....	50 00

West Texas

<i>Ap.</i> \$159.38; <i>Sp.</i> \$7.24	
KERRVILLE—E. Gallbraith, Frn.....	25 00
SAN ANTONIO—St. John's: Dom. and Frn.....	10 00
St. Mark's S. S.*: Gen., \$124.38; S. S., Sp. for St. Mary's Orphanage, Shanghai, \$7.24.....	131 62

West Virginia

<i>Ap.</i> \$206.67; <i>Sp.</i> \$15.00	
CHARLES TOWN—Zion S. S.: Gen.....	55 56
LOUP CREEK MISSIONS—St. Peter's (Glen Jean), \$2.50, St. Andrew's (Macdonald), \$4.20, St. Mark's (Minden), \$3.56, S. S. (Glen Jean), \$2.10, Gen.....	12 36
MARTINSBURG—Trinity Church: Dom. and Frn.....	50 00
NELSON PARISH—St. Bartholomew's (Leetown), \$10, <i>Church of the Holy Spirit</i> (Summit Point), \$2.38, Dom. and Frn.....	12 28
NEW MARTINSVILLE—St. Ann's: Gen..	16 06
OKONOKO—Epiphany: Gen.....	14 00
UNION—All Saints': Gen.....	6 41
WESTON—St. Paul's: Sp. for Dr. C. M. Lee, Shanghai, for instruments.....	15 00
WHEELING—St. Matthew's: Gen.....	40 00

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Missionary Districts

Arizona

	Ap. \$38.80	
GLOBE—St. John's: Dom., \$6.65; Frn., \$5.15	11 80	
PHOENIX—Trinity Church: Wo. Aux., Frn.	17 00	
TUCSON—Grace: Wo. Aux., Gen.	10 00	

Asheville

	Ap. \$20.37; Sp. \$5.00	
BESSEMER CITY—St. Andrew's: Gen.	50	
GASTONIA—St. Mark's: Gen.	50	
HAW CREEK—Trinity Church: Dom.	52	
HIGH SHOALS—St. John's: Gen.	50	
SALUDA—Transfiguration: Gen.	17 25	
WILKESBORO—St. Paul's: Gen., \$1.10; Wo. Aux., Sp. for work at Amomori, Tokyo, \$5.	6 10	

Eastern Oklahoma

	Ap. \$28.88	
ADA—Mission: Gen.	5 14	
A T O K A—Mission: (Apportionment, 1910-11) Gen.	5 25	
COALGATE—St. Peter's: (Apportionment, 1910-11) Gen.	7 26	
LEHIGH—St. Andrew's: (Apportionment, 1910-11) Gen.	3 15	
P H I L I P S—Mission: (Apportionment, 1910-11) Gen.	2 00	
SALTPULPA—Church of the Good Shepherd S. S.: Gen.	5 00	
WAGONER—St. James's S. S.: Gen.	1 08	

Idaho

	Ap. \$5.72	
NAMPA—Grace: Gen.	5 72	
Kearney		
	Ap. \$23.82; Sp. \$15.00	
KEARNEY—St. Luke's: Gen.	1 87	
Kearney Military Academy, Gen.	7 80	
NORTH PLATTE—Church of Our Saviour: Gen., \$14.15; "Members," Sp. for launch for Point Hope, Alaska, \$15.	29 15	

Nevada

	Ap. \$25.85	
ELY—St. Bartholomew's: Gen.	5 00	
FALLON—Trinity Church: Gen.	10 85	
VIRGINIA CITY—St. Paul's: Gen.	10 00	
New Mexico		
	Ap. \$156.75	
GALLUP—Church of the Holy Spirit: Gen.	6 75	
(TEXAS)		
EL PASO—St. Clement's: Gen.	150 00	

North Dakota

	Ap. \$73.45; Sp. \$25.00	
BISMARCK—St. George's: Gen.	5 00	
CANNON BALL—Gen.	8 00	
DEVIL'S LAKE—Advent: Gen.	25 00	
FORMAN—Gen.	2 20	
FESSENDEN—Gen.	5 00	
FORT YATES—Gen.	2 25	
McCLUSKY—Gen.	7 00	
MONANGO—Gen.	2 00	
PEMBINA—Grace: Gen.	1 00	
RED HAIL—St. Gabriel's: Gen.	1 00	
TOWNER—St. Mark's: Gen.	15 00	
MISCELLANEOUS—Wo. Aux., Sp. for the endowment of a scholarship for one year in St. Mary's-in-the-Mountain, Sewanee, Tennessee.	25 00	

Oklahoma

	Ap. \$45.71; Sp. \$16.00	
ARDMORE—St. Philip's: (Apportionment, 1910-11) Gen.	5 00	

CHICKASHA — Jubilee Offering, Wo. Aux., Forward Movement, Gen.	5 00
OKLAHOMA CITY—Jubilee Offering, Wo. Aux., Forward Movement, Gen., \$30.71; Sp. for Deaconess Hart, Hankow, \$14.	44 71
PAWNEE—Jubilee Offering, Wo. Aux., Forward Movement, Gen.	5 00
MISCELLANEOUS—"Thankful," Sp. for relief of Chinese famine sufferers.	2 00

Salina

	Ap. \$13.09
FORMOSO—Trinity Church: Wo. Aux., Gen.	50
HAYS—Wo. Aux. (of which Babies' Branch, \$1.39), Gen.	5 89
SALINA—Christ Church Cathedral: Babies' Branch, Gen.	46
WAKEENEY—Heavenly Rest: Wo. Aux., Gen.	6 24

South Dakota

	Ap. \$160.64
SISSETON AGENCY—St. John Baptist's: Indian.	1 75
St. Mary's: Indian.	3 00
STANDING ROCK MISSION—Grand River Station: Frn.	1 18
St. John Baptist's: Frn.	28 63
DALLAS—Incarnation: Gen.	1 90
WATERTOWN—Trinity Church: \$21, S. S.,* \$94.12, Gen.	115 12
WINNER—Trinity Church: Gen.	3 06
WOONSOCKET—St. Luke's: (Apportionment, 1910-11) Gen.	6 00

Southern Florida

	Sp. \$5.00
MISCELLANEOUS—Wo. Aux., Deaconess Parkhill, Sp. for Miss Lulu Boyd for house to be built in Tokyo, Japan, to take in and protect the female Japanese students.	5 00

Spokane

	Ap. \$17.40
ELLENBURG—Grace: For work in Alaska	12 40
WINTHROP—Mission: Gen.	5 00

Utah

	Ap. \$20.00; Sp. \$35.50
OGDEN—Church of the Good Shepherd: Sp. for launch, Point Hope, Alaska.	10 50
Men's Club, Sp. for launch, Point Hope, Alaska.	20 00
SALT LAKE CITY—St. Paul's: L. A. Austin, for Japan.	20 00
Paul F. King, Sp. for launch, Point Hope, Alaska.	5 00

Western Colorado

	Ap. \$73.37; Sp. \$6.00
CARDIFF—Mission: Gen.	4 00
GLENWOOD—St. Barnabas's: Gen.	26 17
GRAND VALLEY—Mission: Gen.	10 00
GRAND JUNCTION—St. Matthew's: Sp. for launch, Point Hope, Alaska.	6 00
HOTCHKISS—St. George's: Gen.	5 00
LAKE CITY—St. James's: Gen.	5 00
MARBLE—St. Paul's: Gen.	4 45
OURAY—St. John's: Gen.	3 75
PAONIA—Mission: Gen.	6 00
PALISADE—St. Paul's: Gen.	1 00
RED CLIFF—Mission: Gen.	8 00

Wyoming

	Ap. \$7.00
BASIN—St. Andrew's: Episcopal Guild, Gen.	5 00
LUSK—St. George's: Gen.	2 00

Acknowledgments

Foreign Missionary Districts

Ap. \$162.22

Africa

LIBERIA—Trinity Church S. S. (Monrovia): Gen.	30 00
"A Friend," Wo. Aux., salary of Miss Ida N. Porter, Shanghai	112 50
SINOE—St. Paul's (Greenville): Gen.	15 00

Greece

ATHENS—"B. M. M." Forward Movement, Gen.	4 72
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Miscellaneous

Ap. \$14,419.68; Sp. \$1,599.79 Specific Deposit, \$12,291.03	
Interest, Dom., \$3,097.32; Frn., \$2,139.43; Gen., \$3,153.21; Sp., \$1,430.44; Specific Deposit, \$12,291.03	22,111 43
United Offering, Wo. Aux., 1910, on account of appropriations to September 1st, 1911, Dom., \$3,000; Frn., \$3,000	6,000 00
Offering at the special session of the House of Bishops in Calvary Church, New York, Gen.	29 01

Receipts from all sources for the month		\$121,566 34
Amount previously acknowledged		69,664 98
Total from all sources since September 1st		\$191,231 32

SUMMARY OF RECEIPTS**Receipts divided according to purposes to which they are to be applied**

	Received during November	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board	\$ 46,029 49	\$51,994 55	\$ 98,024 04
2. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	22,771 55	3,039 50	25,811 05
3. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	10,474 27	14,606 55	25,080 82
4. Legacies for investment	30,000 00		30,000 00
5. Specific Deposits	12,291 03	24 38	12,315 41
Total	\$121,566 34	\$69,664 98	\$191,231 32

Total receipts from September 1st, 1911, to December 1st, 1911, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To Dec. 1, 1911	To Dec. 1, 1910	Increase	Decrease
1. From congregations	\$42,117 79	\$43,398 86		\$ 1,281 07
2. From individuals	10,835 49	13,726 87		2,891 38
3. From Sunday-schools	4,314 36	2,280 76	\$ 2,033 60	
4. From Woman's Auxiliary	7,915 78	7,397 82	517 96	
5. From Forward Movement		3,000 00		3,000 00
6. From interest	14,781 85	13,282 45	1,499 40	
7. Miscellaneous items	58 77	878 31		819 54
Total	\$80,024 04	\$83,965 07		\$3,941 03
8. Woman's Auxiliary United Offering	18,000 00	18,000 00		
Total	\$98,024 04	\$101,965 07		\$3,941 03

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1911, TO AUGUST 31ST, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$1,315,804 03
2. To replace Reserve Funds temporarily used for the current work	172,003 99

Total

Total receipts to date applicable on appropriations

Amount needed before August 31st, 1912

A Hint to the Homeless

By

FRANKLIN O. KING

My Friend—Do you remember the Home of Your Boyhood—in the Country? Most City Men were Born in the Country, and most of their Children's Children will be Born in the Country, and the Reasons are Many and Obvious. If you were born in the Country, You will never Forget the Old Home. It was just a simple, unpretentious House, set about with big trees, with circling meadows and fields rich with the promise of harvest.

Inside the House was the Table spread with snowy linen, the Big restful Beds, the Old Open Fireplace, and the old Family Bible, holding the simple annals of the Family and the Heart and Conscience of the Home. And when you came Home from the Fields, there was always assurance of good

Things to Eat when You "Put your feet under Father's Table," for Mother was There to See to That.

In those days Father was to you The Greatest Man in all the World, and you still revere him as A Grand Old Man. He was just a plain farmer, a simple, upright man, with no Mortgage on his Roof, no Lien on his Growing Crops, Master of His Land, and Master of Himself.

I suppose You often ask Yourself why You didn't stick to the Old Home, with its assurance of Peace and Plenty. I know Why. It was the *Call of the City*. It Lured You and Fooled You, just as it has thousands of your Fellows. You have long since learned that your Progress in the City was more apparent than Real; that You are Like the Slave on the Treadmill—always striving, but never really getting on.

And so, To-day, there is Another Call that Tugs at Your Heartstrings and makes You Resolve for the Future. It is the *Call of the Country*. It is a Call that is Ever Old and Ever New, and it is Growing every Day. More



"Hiding Behind Papa's Bank Account."

and More Men are leaving the dust and grime of the City's Streets, and taking their Children out into the Clear Sunlight in the Country, where they will be as Healthy and Happy as You were in your Boyhood Home.

How about You, My Friend? Why don't You give your Boy and Girl a Square Deal and an Even Chance? You ought to Try and give Them a *Real Home*, and You ought to start NOW. And I would Further advise you to get a Home in the Rain Belt of Gulf Coast, Texas, where you can grow Three big Crops a Year on the same soil, without Irrigation or Fertilization.

Do You Know that Growers of Figs, Strawberries and Early Vegetables clear a Net Profit of \$300 to \$500 an Acre in Gulf Coast Texas? Do You Know men have realized more than \$1,000 an acre Growing Oranges in Our Country? If you Do Not know these things, you should read up on the subject, and you must not fail to get our Book, which contains nearly 100 photographs of growing Crops, etc.

What would You think of a little Town of about

1,200 People situated near our Lands, where they ship on an average of \$4,000,000 worth of Fruits, Vegetables, Poultry, Eggs, etc., a Year? During 1910 this Community shipped nearly \$100,000 worth of Strawberries alone.

We are situated within in convenient

shipping distance of three Good Railroads, and in addition to this have the inestimable Advantage of Water Transportation through the Splendid Harbors of Galveston and Velasco, so that our Freight Rates are cut Practically in Half.

The Climate is extremely Healthful and Superior to that of California or Florida—Winter and Summer—owing to the constant Gulf Breeze.

Our Contract embodies Life and Accident Insurance, and should You die, or become totally Disabled, Your Family, or any one else You name, will get the Farm—without the Payment of another Penny. We will absolutely Refund Your Money if you should be Dissatisfied, according to the Terms of our Guarantee.

Write for Our Free Book. Fill out the blank space in the first column with Your Name and Address, plainly written, and mail it to the Texas-Gulf Realty Company, 1338 Peoples Gas Building, Chicago, Ill. Read it carefully, and then use Your Own Good Judgment.

* * *

Please send me your book, "Independence With Ten Acres."

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